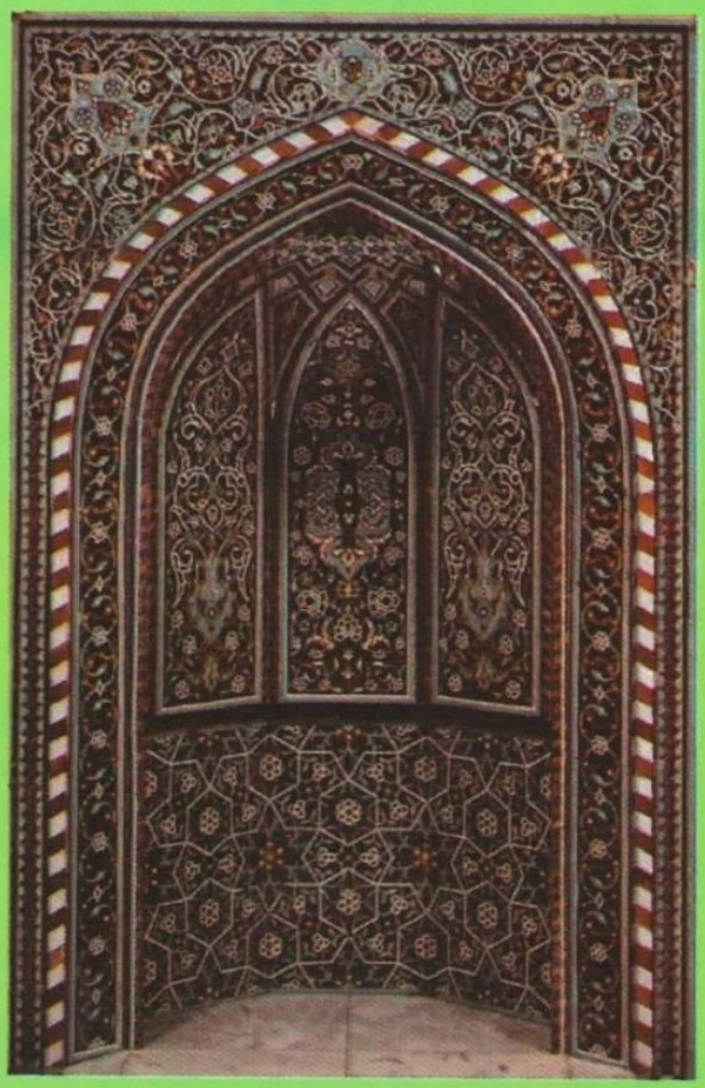
Compilation of Fatawas

"Presenting the Knowledge of Islam -
the Qur'aan and Sunnah in Pristine Purity



Mujlisul Ulama of South Africa
P.O. Box 3393
Port Elizabeth 6056
South Africa

MUJLISUL ULAMA OF SOUTH AFRICA

(Counsel of Theologians)

P.O. Box 3393 Port Elizabeth, South Africa, 6056

The Mujlisul Ulama is a body of qualified Ulama who has qualified Mufties (Scholars) in its ranks. The Islamic subjects are well researched and the Fatawas (Rulings) are all in terms of the principles of the Shariah.

The Mujlisul Ulama does not accept the views and opinions of non-Ulama to be authoritative, hence the views, which we publish, are ruling of the SHARIAH which Muslims should accept and act upon.

You can write to the Mujlisul Ulama for any questions on Islam by post mail or e-mail: mujlisul.ulama@gmail.com

The Mujlisul Ulama also publish a 12 page Islamic Journal, called "The Majlis", packed with the Ta'leem, Tarbiyat and Tableegh of the Qur'aan and Sunnah.

Subscribe to: *The Majlis,*
P.O. Box 3393
Port Elizabeth
South Africa,
6056
(12 Issues $20.00)

DOWNLOAD FREE LITERARTURE AT SITES BELOW,

www.themajlis.co.za

www.asic-sa.co.za

www.reliablefatwas.com

THE DECEPTION OF THE DEVIANT SALAFI SECT

When a man wishes to unfetter himself from the restrictions of the Shariah and the Sunnah in the present day, the solution for him is to become a so-called Salafi. Once he joins the Salafi deviant sect, he is free to find expression for his nafsaani opinions. In order to draw unwary and ignorant Muslims into its fold of Dhalaal and Baatil, the modernist salafis employ deception on a large scale.

A salient feature of this sect of Baatil is their rejection of the Math-habs of the Salf-e-Salihoon. Inspite of their rejection of the Mathaahid of Haqq espoused by the Salf-e-Salihoon, these Mudhilleen (deviates who lead others astray) seek to bamboozle the unwary and the ignorant by making ostentatious claims of their 'love' and 'respect' for the Ulama and Fuqaha. The masses are ignorant. They lack the knowledge to distinguish between right and left; they do not possess the ability to verify and understand the statements of the Fuqaha which these salafi deviates selectively quote to bolster their corruptive arguments. Let us examine one example of the deception they employ to hoodwink the unwary and the ignorant.

TAQLEED

While they decry Taqleed; jeer at it; speak mockingly of it and vilify the Muqallideen who follow the Ulama and Fuqaha of the Salf with epithets such as 'cows' and 'dogs' blindly following rulings of others, these Salafis cite the very great Fuqaha of the Salf to support their Baatil contentions of Admut Taqleed or the renunciation of Taqleed or their blind following of their opinions of desire. In substantiation of their claim they present the well-known statements of the Fuqaha and Aimmah Mujtahideen of the Salf-e-Salihoon such as:

"When you find in my kitaab anything contradicting the Sunnah of Rasulullah S.A.W then say (i.e. command) the Sunnah of Rasulullah S.A.W and leave aside my statement."
(Imaam Shaafi)

"When the Hadith is established as authentic in opposition to my statement, then act according to the Hadith and abandon my statement."
(Imaam Shaafi)

"When the authenticity of the Hadith is established. Then that is my Math-hab."
(Imaam Shaafi)

Similar statements have been attributed to Imaam Abu Hanifa by Ibn Abdul Barr. Imaam Sha'raani too attributes similar statements to Imaam Abu Hanifah, in Raddul Mukhtar, Allaamah Beeri narrating from Sharah Hidaayah of Ibn Shuhnah says:

"When the Hadith is authentic then that is my Math-hab."
(Imaam Abu Hanifah)

The authenticity of these statements is not contested. However, neither do these salafis understand the meaning of these statements nor do their audiences. The audience being unschooled in the higher knowledge of the Shariah simply take in what is gorged out by the devious speakers of this sect. The salafis claim to be the followers of the Salf. In their definition of the Salf they quite rightly include the Fuqaha and Ulama of Quroon-e-Thalathah (the first three glorious epochs of Islam) the age of the Sahabah, Tabieen and Tb-e-Tabieen. The Aimmah Mujtahideen which include the four illustrious Imaams of the four Math-habs of the Ahlus Sunnah Wal Jama'ah are all part of the Salf.

While these salafis seek to eke out unbridled rejection of Taqleed for every man in the street on the basis of the aforementioned statements attributed to the great Imams, the great Ulama who follow these Aimmah Mujtahideen aver otherwise. Commenting on these statements, Imaam Nawawi R.A. says:

"This which Imaam Shaafi has said does not mean that everyone who sees a Saheeh Hadith should say: This is the Math-Hab of Shaafi, thus practicing on the zaahir (tex/external or apparent meaning) of the Hadith. This most certainly applies to only such a person who has the rank of Ijtihaad in the Math-Hab. It is a condition that he overwhelmingly believes that Imaam Shaafi was unaware of this Hadith or he was unaware of its authenticity. And this is possible only after having made a research of all the books of Shaafi and similar other books of the Ashaab of Shaafi, those who take (knowledge) from him, and others similar to these (books). This is indeed a difficult condition (to fulfill). Few are there who measure up to this (standard).
What we have explained has been made conditional because Imaam Shaafi had abandoned acting on the saahir (text) of many Ahadith, which he saw and knew. However by him was established proof for criticism in the Hadith or its abrogation or its specific circumstance or its interpretation. Etc. (hence he was constrained to leave aside the Hadith)."
(I'laaus Sunan, Vol. 2, page 225)

Sheikh Abu Amr R.A. said:

"It is not easy to act according to the apparent (zaahir) text of what Imaam Shaafi said. It is not lawful for (even) every Faqeeh (qualified Aalim who has deep insight) to act independently with that which he opines to be proof from the Hadith."
(I'laaus Sunan, Vol. 2, page 225)

It also appears in I'laaus Sunan of Muhaddith Zafar Ahmad Uthmaani R.A.:

"Imaam Sha'raani has also narrated it (i.e. the statement 'When the authenticity of a Hadith is established it is my Math-Hab.'), attributing it to the four Imaams. It is not hidden (from understanding) that this is for the one who has the ability (insight and qualification) in the Nusoos and the knowledge of its clear laws and abrogations."
(Vol. 2, page 226)
Discussing this statement in his treatise, Sheikh Yusuf Bin Ismail Nibhaani says:

"Verily, the statement: 'When the Hadith has been authenticated, then it is my Math-Hab' has been narrated from each one of these four Imaams who were free from personal opinion. The audience to whom this statement ('When the Hadith is Saheeh it is my Math-Hab) was directed, is only his (the Imaam's) Ashaad (the Fuqaha of his Math-Hab) who were great and illustrious Aimmah fully qualified in the rational and narrational sciences (of the Deen). (And the statement is directed to) those who came after these illustrious Aimmah among the great Ulama of his Math-Hab, those who were the Ahlul Tarjeeh (a high category of Ulama). All of them who were the Haafizeen of the Hadith of Raulullah S.A.W were fully aware of the daleels (proofs) of all the Math-Habs... These are the ones whom the Imaam (of the Math-Hab) had directed his statement: 'When the Hadith is saheeh, it is my Math-Hab.'... Verily, they (these great Fuqaha) are able to reconcile between the Hadith from which the Imaam had derived proof, and the (latest) Hadith which was established as authentic after the Imaam. They (these illustrious Fuqaha) can see which of the two Hadith is more authentic, stronger and which of the two Hadith is the later one so that the later one can be the Nasikh (abrogator) for the earlier one."
(Hujjatullah alal Aalameen)

It should now be crystal clear to every unbiased person possessing the least degree of Aql (intelligence). that the statement: *"When the Hadith is Saheeh it is my Math-Hab."*, is directed to an audience of illustrious Fuqaha who were master and experts in Ijtihaad; who had embraced all sciences of the Shar'I Uloom; who were Muqallideen of their Imaams; who were Huffaaz of Hadith; who were experts of both narrational and rational (Manqool and Uqol) branches of knowledge; in short, who were Ulama and Fuqaha of the highest category, whose likes did not again appear on earth after them nor will appear again on earth until the day of Qiyaamah because those illustrious Fuqaha were a band of Muhaqqiqeen whom Allah Ta'ala had specially created to formulate and systematize the Shariah for posterity in such a manner that no mudhil (deviate who leads astray) can ever hope to escape with his baatil interpolations and nafsaaniyat.

While the illustrious Aimmah-e-Mujtahideen directed their command to their students (Fuqaha and Ulama of the highest category), these half-baked and raw salafi deviates direct the Aimma's statements to an audience of juhala-people who have yet to become adept in the basics of Tahaarat, Salaat, Saum, etc.
Even the greatest Aalim alive today cannot avail himself of the statement of the Aimmah-e-Mujtahiden, leave alone the myriads of 'half-baked' Ulama. The masses cannot even be considered in this regard. Here in this context when we say 'half-baked' we are referring to even the present day Ulama-e-Haqq whose duty it is to safeguard the Shariah. Even these highly qualified Ulama of the present age are 'half-baked' and grossly under baked in relation to the giants and stars of the Shar'I Uloom who strode the firmament of Islamic knowledge and Piety during the Quroon-e-Thalathah.

The age for weighing the verdicts of the Aimmah-e-Mujtahideen against the Ahadith has long passed. It is down right silly and stupid for anyone in this age to run away with the puerile notion of having the ability to rectify, amend or refute any of the rulings of the Aimmah-e-Mujtahideen. Any such amendment to any of the rulings of the Aimmah-e-Arba-ah was affected many centuries ago-a thousand years ago-by their great students and Ashaab. Indeed these deviate salafis are suffering from the disease of self-conceit and pride in their belief that 'erroneous' fataawa of the Aimmah had remained undetected for the passed thousand years and that it was only now in this age that a deviate like Al-Baani acquired the 'honor' to correct the 'mistakes' the great Imaams of the Mathaahib.

It needs no deep wisdom to understand the reason for the Aimmah's directive to their Ashaab/Students to review their rulings on the standard of the Saheeh Hadith. The Shariah of Islam is the product of Wahi. It is not the product of anyone's opinion, be he the greatest Faqeeh. In that early age of Islam the Shariah had not yet been fully codified in chapter form and systematically reduced to writing and all the Ahadith had not been compiled. The age of Hadith compilation came much later. It was therefore likely that an Imam was not aware of all the Ahadith on a specific subject. He will issue his fatwa on the basis of all available Nusoos (Quraanic ayah and Ahadith). However when later he was apprised of a Saheeh Hadith which contradicted his fatwa, he will immediately review his rulings and if the authenticity and other relevant aspects of the Hadith were established, he would revoke his fatwa and issue a new fatwa. Similarly, if the Saheeh Hadith came to the attention of the Imaams Ashab after the death of the Imaam

or in his absence, they would adopt the same process of review and amend their Imaams ruling in obedience to his command to do so. Thus, the statement: *"When the Hadith is Saheeh, it is my Mathhab"*, and similar other statements attributed to the Aimmah-e-Arbaah, had their application during their age of Ijtihaad when the process of the formulation, codification and systematization of the Shariah was in progress. The authorities of the Shariah, viz, the Fuqaha-e-Mujtahideen, to whom the directive was issued by the Aimmah of the Mathaahib, had already given expression to this command. Thus these statements have outlived their utility and are no longer applicable for the simple reason that all the Saheeh Ahadith have already been compiled 1250 years ago. Any reviewing which had to be done, was completed 1250 years ago. The statements of the Aimmah in this regard have only historical importance, and cannot be considered any longer for practical expression.

It is indeed ludicrous to run away with the assumption that for 1200 years any errors of the Aimmah Arbah remained undetected and a man like Al-Baani of this age came to rectify such 'errors'.

INTELLIGENCE

While the masses lack higher Islamic Knowledge, they do posses a degree of natural intelligence by means of which they can discern truth. The discernment for distinguishing between truth and falsehood is inborn in the Muslim. He only has to be sincere and unbiased when hearing naseehat. He will then with the aid of Allah Ta'ala arrive at the avenue of guidance.

It should not be difficult for an unbiased Muslim to understand that it is not possible for thousands and thousands of Ulama and Fuqaha to submit to the Aimmah of the four Math-habs for the past 1250 years if they were in error. If Taqleed was in conflict with the Quran and Sunnah, how could it have been possible for such a vast multitude of Ulama and Fuqaha to uphold this concept for all these countries? Can it be possible that the entire Ummah was in darkness from the three early ages of goodness (Quroon-e-Thalaathah) and a man like Al-Baani of this present age be on the path of rectitude in his denunciation of the Taqleed of the four Imaams? Are the multitude of the Fuqaha who lived in every age of Islam right or is the modernist salafi sect of this age right? Consult your intelligence with sincerity and you will not fail to see the light of Hidaayah.

THE FOUR IMAAMS

The salafi sect make a great play of their supposed following of the Salf-e-Saalihoon. On close examination it will be discovered that while they call themselves salafis, they are not the followers of the Salf-e-Saalihoon. In their own definition of the Salf, they include the Fuqaha and Ulama of Khairul Quroon (the noblest ages) which according to Rasulullah S.A.W were the ages of the Sahabah, Taabi-oon and Tab-e-Tabi-oon. On this score there is consensus. If these salafis do have love and respect for the Salf-e-Salihoon as they vociferously claim in their talks to unwary audiences, why do they condemn the Taqleed of the Salf-e-Saalihoon? If they honor and love the Salf-e-Saalihoon, why do they hurl vile epithets at those Muslims who follow the Salf-e-Saalihoon? It should be noted that all the Aimmah-e-Mujtahideen (the four Imaams and other Mujtahideen) belonged to the Quroon-e-Thalathah. They are the Salf-e-Saalihoon. Ibn Taimiyah and Ibn Qayyim who are in actual fact the Imaams of the salafi sect (but they do not overly proclaim this) are not among the Salf-e-Saalihoon. The following dates of birth of these personalities will indicate who the Salf actually are:

Imaam Abu Hanifah	80 Hijri
Imaam Maalik	94 Hijri
Imaam Shaafi	150 Hijri
Imaam Hambal	164 Hijri

All four illustrious Imaams of the Mathaahib belong to the initial noble epoch of Islam, hence all are among the Salf-e-Salihoon whose obedience is commanded by the Quran and Hadith.

But Ibn Taimiyyah was born in 661 Hijri, almost six centuries after Imam Abu Hanifah. Ibn Qayyim was born in 691 Hijri, more than six hundred years after Imaam Abu Hanifah. Thus, these two Imaams of the salafi sect are separated from the age of the Salf-e-Saalihoon by six centuries. Inspite this great gap between the Salf-e-Saalihoon and the Imaams of the salafi sect, the later heeds the propagations of these two individuals who appear on the scene in a belated age, distanced far and wide from the Salf-e-Salihoon. While licking up every opinion of their miscreant Imaams, these salafis have volumes of criticism for the followers of the Aimmah-e-Mujtahideen who were truly the Salf-e-Salihoon for whom submission by the Ummah is a divine decree. The Qur'aan commands:

'O people of Imaan! Obey Allah, Obey the Rasul and the Ulool Amr among you.'

The Ulool Amr (the leaders) mentioned in this Qur'aanic verse apply in the first instance to the Sahaabah, next to the Tabioon and then to the Tab-e-Tabioon. These are the three illustrious groups of the Sunnah singled out for the obedience by Rasulullah S.A.W. He therefore said

"The best of age is my age, then the next age and then the age following."

These are the ages of the Sahaabah, Tabi-oon, and Tab-e-Tabioon. These are the ages of the Salf accepted even by the modernist salafi sect.

Speaking glowingly of the Salf-e-Saalihoon. The Qur'aan Majeed says:

'Those who went ahead first (the Sahaabah) among the Muhaajireen and Ansaar, and those who followed them with goodness. Allah is pleased with them and they are pleased with him.' (Ayaat 100, Surah Taubah)

Allah Ta'ala expresses His pleasure with these Salf-e-Saalihoon, yet the salafis of this age deem it appropriate to condemn the Ummah and brand them as 'cows' and 'dogs' for making Taqleed of the Salf-e-Saalihoon.

WHO ARE THE FOLLOWERS OF THE SALF?

In the exercise to denigrate Taqleed of the Salf, the salafi sect takes its cue from Ibn Taimiyyah and mainly Ibn Qayyim, the student of Ibn Taimiyyah, both of whom were not part of the Salf-e-Salihoon. While these salafis adopted the uninhibited blind following of Ibn Qayyim, they have the rude audacity of vilifying those who follow the Salf –e-Saalihoon-the Aimmah-e-Mujtahideen. Every unbiased Muslim can judge for himself and ascertain who the followers of the Salf are. The Muqallidoon who follow the Aimmah-e-Mujtahideen or those who follow Ibn Taimiyyah and Ibn Qayyim? While the Shariah commands the following of the Salf-e-Saalihoon, there is no such command to obey Ibn Taimiyyah and Ibn Qayyim. Thus, those who are making Taqleed of the Aimmah-Arba-ah are the true followers of the Salf.

It is indeed very surprising to note that the salafis do not have any vile epithets for those who follow Ibn Taimiyyah and Ibn Qayyim, but for the Ummah following the Salf-e-Saalihoon whose obedience has been commanded by Rasulullah S.A.W they have a large armoury of scornful epithets.

In this article we have dealt with only one aspect of the claims made by this deviant sect calling themselves, salafis. That aspect is their misinterpretation of the Aimmah statement:

"When the Hadith is Saheeh, it is my Math-hab."

Insha'allah, in future articles all the Baatil aspects of modern day salafism will be dealt with and exposed for their falsity.

Whoever honors the signs of Allah, (he does so because of) the Taqwa of the heart.

THE DIVINE BARRIER

"Allah forms a barrier between man and his heart."
(Surah Anfaal, aayat 24)

Whatever good thought or idea forms in the mind is by virtue of inspiration from Allah. This is termed Taufeeq. Therefore when the taufeeq for goodness develops in the heart it should not be allowed to go to waste. Of hi own accord man is unable to initiate the urge for righteousness. It is solely a Ni'mat from Allah. If this bounty is not appreciated it is snatched away. When appreciation is not shown for the Taufeeq to do good, then Allah comes in between and continues a barrier between men and the urge to practice virtue. Then even if he wishes to do good even if he understands the correctness and need for virtue, he is simply deprived of the urge, enthusiasm and ability to give practical expression to goodness. This is because he had scorned the virtues thoughts/Taufeeq which Allah had inspired in his heart. The divine barrier then prevents him from goodness. Hence, it is essential to make haste with righteousness. Procrastination in the sphere of righteousness deprive one from the ability to do good in the future. A simple illustration of the divine barrier snatching away Taufeeq is a man who resolves to rise early for Tahajjud Salat, for example. He forms the intention to rise in the morning at four. He makes dua to Allah to assist him in rising early. Allah responds to his supplication and his eyes open in the morning in time for Tahajjud Salat. But, his nafs gains the upper hand because he refuses to struggle against its desire to sleep again. He tells himself that he will sleep, just ten minutes more. He closes his eyes and when he again wakes up, he discovers that tahajjud time has expired. After two or three such performance in which he allows his nafs to over power him, Allah becomes a barrier between him and his heart. Henceforth his eyes will not even open in due time for Tahajjud because he had failed to show appreciation for the aid (Taufeeq) Allah had bestowed to him by opening his eyes in time. Since this is a world of struggle, it was his incumbent duty to have offered resistance to his nafs, cast off the blankets and busy himself with the process of Tahajjud Salat.

This is a simple example of the Taufeeq being snatched away. In like manner, Allah forms a barrier when men ignore the inspiration from A'maal-e-Saalihaat (righteous deeds) which Allah infuses into the heart.

THE MAJLIS
P.O. BOX 3393
PORT ELIZABETH
6056, SOUTH AFRICA

JUMUAH IN PRISON

Much controversy prevails in the United States regarding the question of Jumuah Salaat in prison. The Hanafi Muslim inmates quite rightly abstain from Jumuah Salaat while the la-Math-habis (those who do not follow any Math-hab) are adamant on performing Jumuah in prison. Some misguided Hanafi Muslims from outside the prison are actually supporting the baatil stand of the ghair muqallideen in opposition to the stand of Haqq of the many Hanafi inmates of the various prison in the U.S.

According to all four Math-habs, Jumuah Salaat is not valid in prisons. Every Math-hab has a set of shuroot (conditions) for the validity of Jumuah. All the conditions are not met in prison, hence Jumuah in prison is not valid.

According to the Hanafi Math-hab, the essential condition 'Ithnul Aam (General Consent) is not found, hence Jumuah is not valid in prison. If any muslim is debarred from entering and joining the Jumuah, it (the Jumuah) will not be valid. It is evident that the jails do not throw open their gates for Jumuah. Everyone is not free to join, hence Jumuah there is not valid.

We reproduce here a fatwa from Fatawa Rahimiyyah:
QUESTION: Yesterday we all had boarded the ship, today is Friday. With us are a number of Hujjaaj from Bombay. The ship is still docked in the harbour. Should these people perform Jumuah or Zuhr? Should they perform Qasr or the full Salaat?

ANSWER: As long as the ship is docked at Bombay harbour, the people of Bombay should perform Salaat in full. They are still within limits of their homeplace, hence they are muqeem, not musaafir. However, there is no Jumuah obligatory on them.

For (the validity of) Jumuah Salaat, 'Ithne Aam' is essential. When the people on board the ship are not allowed to disembark and go into the city nor can the city-dwellers board the ship, then the condition of 'Ithne Aam'(consent for all) is lacking. For this reason Jumuah Salaat is not incumbent on them just like in the city prison where Jumuah is not incumbent on the prisoners because everyone is not allowed entry into the prison. They (the prisoners) should perform Zuhr individually (not in Jamaat). Similarly, the Hujjaj of Bombay (on board the ship) should perform their Zuhr Salaat individually, not with Jamaat because for such people (who are not allowed to perform Jumuah) it is Makrooh Tahrimi to perform Zuhr with Jamaat in the city. In Durr-e-Mukhtaar it is stated:

"It is Makrooh Tahrimi for the disabled, the prisoners and the musaafirs to perform Zuhr with Jamaat in the city."

 [FATAAWA RAHIMIYYAH, Page 59, vol3]

SALAFIS DISRESPECFUL STATEMENTS ABOUT ALLAH TA'ALA

Question. I know Allah knows everything about us and that He sees us, and that whichever way we turn, there is the Presence of Allah Ta'ala. A Salafi has been raising some doubt about where exactly Allah is? The Salafi said, Does He come to the toilet with us? Or is He on the Throne and knows and sees us through His knowledge? Please elaborate.

Answer. Salafis by nature suffer from two salient maladies: lack of Taqwa (fear of Allah Ta'ala) and disrespect which in reality is an effect of lack of Taqwa. It is for this reason that the Salafi so disrespectfully and rudely, bordering on kufr, states about Allah Azza Wa Jal: *'Does he come to the toilet with us?'* Nauthubillaah! May Allah Ta'ala save us from uttering such blasphemy. This vile statement made in relation to Allah Azza Wa Jal exhibits the stark ignorance and spiritual barrenness of the jaahil (ignoramus) Salafi when the Qur'aan Majeed itself declares:

* *"East and west belong to Allah. Whichever way you turn, there is Allah's Presence."*
* *"There is no clandestine meeting of three (persons), but He (Allah) is the fourth (One present at the gathering); nor there are five, but He is the Sixth of them; neither less than that nor more than, but He is with them wherever they may be. Then on the Day of Qiyaamah He will inform them of that which they did (in secrecy)."*
* *"We are closer to man than his jugular vein."*
* *"He is with you wherever you are."*

We are required to believe in all the Mutashaabihaat (Allegorical) aayaat of the Qur'aan Shareef without need for interpretation. Allah Ta'ala says that His Presence is 'everywhere'. We believe in this without endeavoring to interpret the 'everywhere'. It is gross ignorance, to say the very least, to try to understand or figure out Allah's Presence. It is humanly impossible to comprehend Allah's Zaat (Being) and Sifaat (Attributes). Allah Ta'ala is the Eternal, Infinite Being while man's mind being created is extremely finite and limited. It is illogical and inconceivable for a finite created entity such as the human mind with its limitations to encompass the infinite Attributes of Allah Azza Wa Jal. A shaitaani mind asks irrational, stupid and disrespectful questions such as the blasphemous one posed by the Salafi. Mu'mineen are only required to believe in the truth of whatever the Qur'aan and Hadith state without the need for interpretation of such issues which a created mind cannot encompass. Our belief in this regard is the following Qur'aanic Aayat: *"Those grounded in knowledge, say: 'We believe in (all) of it (the Qur'aanic verses). All of them are from our Rabb."* The belief of the juhhaal in this regard, is stated in the same aayat as follows: *"And, those in whose heart there is a disease (of kufr), pursue the allegorical verses of it (the Qur'aan) searching for their interpretation. And, none besides Allah knows the interpretation of (these) verses."* Beware of the deviation of the Salafi. He will ruin your IMAAN

Question. Is it permissible to kiss the Qur'aan Shareef? Sheikh Albaani who is the Imaam of the Salafis wrote an article stating that it is bid'ah to kiss the Qur'aan.

Answer. Kissing the Qur'aan Shareef is permissible. It is an expression of reverence and love for the Qur'aan Majeed. It is a permissible practice which is not imposed on anyone. Whoever whishes to express his love and reverence for the Qur'aan Majeed by kissing it, placing it on his head or against his heart, is permitted to do so. The Salafis who condemn this practice are spiritually barren and defective in their knowledge of the Shariah. The article by Albaani in which he rejects kissing the Qur'aan Shareef as bid'ah displays the deficiency of his knowledge of Hadith. Besides his personal opinion, Albaani has no Shar'i evidence to substantiate his calim. The following is stated in Ad-Daurrul Mukhtaar, Vol.5, page 272: "It has been narrated that Umar (radhiyallahu anhu) every morning would kiss it and say: *"The Pledge of my Rabb!" The Scripture of Azza Wa Jal!"* Uthman (radhiyallahu anhu) used to kiss the Mushaf (Qur'aan) and rub it on his face." The following appears in Albidaayah Wan Nihaayah: "Hadhrat Abu Bakr Siddeeque (radhiyallahu anhu) had appointed Ikramah Bin Abi Jahl (radhiyallahu anhu) the governor of Omaan. He would kiss the Mushaf, cry and say: *"The Kalaam of my Rabb!" "The Kalaam of my Rabb!"* Imaam Ahmad Bin Hambal cited him as evidence for the permissibility of kissing the Muahaf (Damri). Kissing the Qur'aan Shareef has always been in practice in the Ummah from the time of the Sahaabah. The view of Albaani is corrupt and baseless.

HARAAM GELATIN

Gelatin is manufactured from the najaasat (impurities) extracted from the hides and skins of animals which are not slaughtered in accordance with the Shariah's requisites of Thabah. Gelatin is the actual decomposed filth, which is the end product of the putrefaction of the Najaasat. As such, all animal gelatin is haraam. And all products containing gelatin are haraam. Stating the moral and spiritual health and success of Muslims, Rasulullah (sallallahu alayhi wasslam) encapsulated it in his wonderful advice:

"Speak the Haqq and Eat Halaal."

The Majlis
P.O. Box 3393
Port Elizabeth, South Africa 6056

DO YOU READ BUKHARI AHADITH?

The common Muslim must understand that to read Ahadith should be a devotional act at best and not to deduct rulings, as this is the domain of those who are qualified to shift through this original source material. Some of the reasons must be understood that there is a great body of Ahadith and they are not all contained in the Sahih Al-Bukhari nor Muslim nor Dawud nor Bayhaqi, etc.

So one can only get a glimpse of the Sahaba and the early community. Some Ahadith may appear to be general but in fact they are only for a specific occasion. Some may have been abrogated- How do you know? Some may need another hadith in another collection to clarify it- How do you know? Some may be given preference over another because of the Sahaba that narrated it (being more qualified among the Sahaba (Allah be pleased with all of them)- How do you know?

So, it was the duty of A'immah Mujtahidun, Abu Hanifah, Malik, Shafi'I, and Ibn Hanbal (Rahmatullah Alayhim) and other great Ulama-I-Haqq to shift through the great body of knowledge in Islam to keep us (common Muslims) from falling into error by going beyond the devotional act of reading Ahadith. Taking Taqlid (which is a command-16:43) from the Madhhab protects one from falling into such deviation.

May Allah give us Taufiq and Hidaya.

Allah Ta'ala commands:

"And follow the path of those who turn (and lean) to Me." (Qur'aan).

The denigrators of the sacred concept of Taqleed of the Aimmah-e-Mujtahideen usually pose the ludicrous question:

"Did the four Math-habs exist during the time of Rasulullah (sallallahu alayhi wasallam)?"

This is tantamount to asking:

"Did Islam exist during the time of Rasulullah (sallallahu alayhi wasallam)?"

Denial of the four Math-habs (Hanafi, Shaafi, Maaliki, Hambali) is denial of Islam as it existed during the time of Rasulullah (sallallahu alahi wasallam) and as it had been transmitted to the Taabieen by the Sahaabah and thereafter from generation to generation until it reached us in the present day.

The attempt to convey the idea of the non-existence of the Math-habs in the age of our Nabi (sallallahu alayhi wasallam) and the Sahaabah is a devious ploy or a claim of cross ignorance of those who reject the four Math-habs of the Ahlus Sunnah Wal Jama'ah. The only basis -- if at all it could be termed a basis -- for the denial of the Math-habs is the non-existence of the designations of the Math-habs, viz. Hanafi, Shaafi, Maalik and Hambali. But it is indeed a display of colossal ignorance to refute the validity of the Math-habs simply because these illustrious Fuqaha and Ustaadhs, Imaam Abu Hanifah, Imaam Shaafi, Imaam Maalik and Imaam Hambali (rahmatullah alayhim) were not born during the age of Rasulallah (sallallahu alayhi wasallam).

The teachings of the Four Math-habs cannot be intelligently refuted simply because the names/titles of the Math-habs did not exist during Rasulullah's (sallallahu alayhi wasallam) time.

The devious attempt to show that the four Math-habs are alien to the Qur'aan and the Sunnah is utterly fallacious because in actual fact the Qur'aan and Sunnah are encapsulated within the framework of the four Math-habs. In fact, each Math-hab in it's own right is the complete and perfect Islam as expounded in the Qur'aan and Sunnah.

INDESPENSIBLE

While the rejectors of the Math-habs denounce the taqleed of Imaam Abu Hanifah (rahmatullah alayh) for example, they unhesitatingly cite Imaam Bukhari and Imaam Muslim (rahmatullah alayhimaa) in substantiation of their personal opinions for which they produce the basis of ahadith taken from Bukhari and Muslim. Yet Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) did not even exist during the time of Rasulullah (sallallahu alahi wasallam) and the Sahaabah, but appeared on the scene about two centuries thereafter-long after even the age of Imaam Abu Hanafi, Imaam Malik (rahmatullah alayhima) and the numerous great Fuqaha who were the Students of the Sahaabah. The deniers of Shar'i Taqleed commit a greater act of intellectual vulgarity than this by degenerating to the level of making taqleed (following blindly) Ibn Taymiyyah who appeared seven centuries after Rasulullah (sallallahu alayhi wasallam).

REFUTATION

In refutation of the deniers of the Math-habs, the Ahlus Sunnah can justifiably retort: "Did Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah? Did their system of Hadith classification and codification exist during the time of Nabi (sallallahu alayhi wasallam) and the Sahaabah? Where in the Qur'aan and Sunnah does it appear that a hadith classified as Dhaeef (Weak), Maudhu' (Fabricated), etc., etc., in terms of the rules formulated by the Muhadditheen two centuries after the age of Risaalat, should necessarily and summarily be rejected? In claiming that a particular Hadith cannot be used as a basis for a Shar'i decree, we should ask: "Whose taqleed are the denigrators of the Math-habs making? Whom are they blindly following in this respect?" The charge of blind following rebounds with great force on the deniers of the Math-habs. Their taqleed of personalities which appeared centuries after the initiation of Islam, and even of persons 14 centuries later, such as Al-Albani and even of complete non-entities like Mr. Bilal Phillips, is indeed the blindest taqleed ever known in the annals of Islam.

On the contrary, the Taqleed of the Ahlus Sunnah is a sacred, intelligent and rational Taqleed having its basis in the Qur'aan and Sunnah since understanding of Islam without following blindly the Sahaabah and their students (the illustrious Aimmah-e-Mujtahideen and Fuqaha) is a total impossibility.

This sacred Taqleed is a superior and a rational Taqleed since it is to follow the original authorities of the Shariah, not those who present the figments of their opinion and personal understanding of the Qur'aan and Sunnah.

The Taqleed of the Ahlus Sunnah is not a new concept like the Taqleed of Al-albani which sprang up 13 centuries after Islam. The Taqleed of the Ahlus Sunnah is the continuation of the Taqleed which the Taabieen made of the Sahaabah. While the flimsy basis of 'proofs' of the *ghair muqallideen* is primarily the views of Ibn Taimiyyah which Al-Albani and his ilk propagated, the basis of the Ahlus Sunnah is the Teaching of the Sahaabah which their students passed on to the Ummah. Thus, the Chain of Authority of the Ahlus Sunnah is securely attached to Rasulullah (sallallahu alayhi wasallam).

The Ahlus Sunnah does not pick out of the blue views which are the opinion of persons like Ibn Taimiyyah and Al-Albani -- views which conflict with the interpretation of the Salf-e-Saliheen (the Taabieen and the Sahaabah).

If the Imaams of the four Math-habs propagated their personal views and opinions or presented interpretations in conflict with the teachings of the Sahaabah and their Students, the claim of the non-existence of the Math-habs during the time of Rasulullah (sallallahu alayhi wasallam) would have been valid. But, the Fuqaha of the Math-habs present the interpretations of the Sahaabah. Their Chain (Sanad) of transmission is Golden -- in closest proximity to the Sahaabah while the *Asaaneed* (chains of transmission) of the Muhadditheen are lengthy and more distant. Thus, when the Fuqaha cite a Hadith as basis for their ruling, it in fact is evidence for the authenticity of the Hadith regardless of the classification accorded to it a century later by the Muhadditheen. The prominence of a Hadith in the ranks of the Mujtahideen is testification for its authenticity.

When Imaam Abu Hanifah (rahmatullah alayh), for example, Issued a ruling, he presented the Qur'aanic and/or Hadith *daleel* (evidence) for his ruling. The chain of his *Asaatizah* (teachers) linking him to Rasulullah (sallallahu alayhi wasallam) is well-known. He spoke on the bedrock of the *Ilm* (knowledge) of the most senior Sahaabah. The following assertion of Imaam Abu Hanifah (rahmatullah alayh) throws much light on this fact. The following narration of Imaam Abu Hanifah (rahmatullah alayh) appears in Taareekh-e-Baghdaad:

"I obtain my evidence from Kitaabullah (the Qur'aan). If this is not found in the Qur'aan, then I refer to the Hadith of Rasulullah (sallallahu alayhi wasallam). If I do not find it in Kitaabullah and the Sunnah, then I extract it from the statements of the Sahaabah."

Thus, the accusation that Imaam Abu Hanifah (rahmatullah alayh) gave preference to his personal opinion over the Ahadith is false. The following dialogue between Imaam Abu Hanifah and Hazhrat Baqir (rahmatullah alayhima) will confirm the falsity of the charge.

When Hadhrat Muhammed Baqir (rahmatullah alayh) first met Imaam Abu Hanifah (rahmatullah alayh) about whom false rumours had been fabricated, he (Hadhrat Baqir) said:

"You have changed the Deen of my grandfather (i.e. Rasulullah (sallallahu alayhi wasallam) and his ahadith with Qiyaas (logic)."

Imaam Abu Hanifah: "Allah forbid!"
Hadhrat Baqir: "You have done this!"
Imaam Abu Hanifah: "Be seated so that I may sit respectfully in your presence. I believe you deserve to be honoured like the Sahaabah had honoured your grandfather.
Hadhrat Baqir (rahmatullah alayh) sat down and Imaam Abu Hanifah also sat down in front of him like a student sits in the presence of his ustaadh.
Imaam Abu Hanifah: "I wish to ask you three questions. Please answer. Who is weaker -- man or woman?"
Hadhrat Baqir: "Woman!"
Imaam Abu Hanifah: "What is a woman's share in Jihad?
Hadhrat Baqir: "The man gets two shares and the woman one.
Imaam Abu Hanifah: "This is the order of your grandfather. If I had changed his Deen, I would have given the man one share and the woman two in terms of logic because the woman is the weaker.

Imaam Abu Hanifah: Is Salaat better or Saum (fasting)?"
Hadhrat Baqir: "Salaat!"
Imaam Abu Hanifah: "This is the order of your grandfather. If I had changed his order, I would have ordered women to make qadha of the Salaat they missed during haidh instead of making qadha of fasts.

Imaam Abu Hanifah: Is urine more impure or sperm?"
Hadhrat Baqir: "Urine is more impure."
Imaam Abu Hanifah: "If I had altered the Deen of your grandfather, I would have ruled that ghusl becomes incumbent by urine and wudhu by discharge of sperm."

Rising up, Hadhrat Baqir (rahmatullah alayh) embraced Imaam Abu Hanifah (rahmatullah alayh), kissed him and honoured him.

THE TAKABBUR OF ABU JAHL

The takabbur of Abu Jahl was worse than the pride of Fir'oun. When Fir'oun was about to die, he relented and professed belief in Allah. However, his profession of Imaan at that late stage was rejected. But, Abu Jahl even while dieing expressed the wish that the one who had slain him should not have been a peasant. A youth of the Ansaar had slain him. At the precise moment of perishing he requested that his neck be cut lower so that when his head is placed together with the heads of the other slain kuffaar, it will appear higher. Indeed this takabbur had no limits.

(Hakimul Ummat)

REPRODUCE FROM THE MAJLIS, SOUTH AFRICA

The Effects of HARAAM FOOD

RASULULLAH(Sallallahu Alayhi Wasallam) said: "The Fire of Jahannum is before befitting for all such flesh i.e. the (human body) which grows from HARAAM"

In this Hadith appears the warning of the severe punishment awaiting those who nourish themselves with haraam. Haraam in this context is not restricted to haraam meat or the flesh of animals slaughtered un-Islamically. All food which is haraam, whether haraam meat or whether halaal food acquired by unlawful means, comes within the scope of this HADITH. Since the haraam food or part thereof becomes incorporated into the body structure of the person devouring such food, the human being remains impure spiritually. A spiritually impure body will be purified by the Fire of Jahannum if amends and purification were not effected here on earth.
It should be well understood that whether the haraam food is consumed knowingly or unknowingly, volitionally or unvolitionally, the evil effect of such food will assert itself in the human being. Whether one inserts one's hand into a fire knowingly or unknowingly, the burning effect of the fire cannot be escaped. However, in consuming haraam unknowingly there is no sin involved. Nevertheless, since the haraam food forms part of the body its evil effect will manifest itself just as poison will, even if taken unknowingly. The effects of consuming haraam is lethargy in Ibaadat, indolence, diminished will power to contend with evil,increase in the carnal emotions of the nafs, inclination towards disobedience, reduction in the Fear of ALLAH, reduction in theFear of Allah, inclination towards material pleasures and pursuits, etc. Thus if man has not already attained some degree of spiritual progress, he will fall prey to the assertion of the evil tendencies and effects of the haraam food which he has consumed. If he has attained a fair degree of Roohaani development, he will, Insha Allah, resort to mujaahadah (struggle) against his nafs and overcome the inordinate dictates of his nafs. In this way will he neutralize the evil demands of the nafs demands created by the consumption of haraam food.

ABU BAKR

Once Hadhrat Abu Bakr (radiallahu anhu) unknowingly drank milk which was bought with money acquired by fortune-telling. After he was informed of this, he induced himself to vomit up the milk which he had consumed. This attitude indicates the great lengths to which the Sahaabah would go in their abstention from haraam and doubtful things. However, nowadays, leave alone the general public, even the ulama and the Mashaaikh are not prepared to undergo even a little inconvenience for the sake of abstaining from mushtaba (doubtful) things.

DUA

According to Rasulullah (sallallahu alayhi wasallam) dua is rejected if the food one has eaten is haraam or if the garments on one's body were procured by haraam means even if the dua is made with sincerity.

A'MAAL SAALIHAH

According to the Qur'aan Shareef there exists a relationship between the consumption of halaal and righteous deeds (A'maal Saalihah). Halaal and Tayyib (wholesome) food increases the capacity for obedience while the opposite is true in the case of haraam.

SODAS (SOFT DRINKS) WHY DO WE DRINK THIS STUFF?

Soft drinks could be an unexpected health risk to teenage girls. A new study suggests girls who drinks cola may have weaker bones, and a much higher risk of fractures. One possible reason: cola drinks contain phosphoric acid. And phosphorous impairs bone development. Other researchers point out that this study is just a first step. It didn't consider other factors such as smoking and calcium consumption. They can also affect the body's ability to make bone. It is a known fact that women suffer from osteoporosis much more than men. So, they need to make their own decision: be cool or healthy. Being healthy at old age is very critical. It is no fun to have porous/broken bones at such an age. someone put a broken tooth in a bottle of Pepsi and in 10 days it is dissolved! Teeth and bones is the only human organ that stays intact for years after death. Imagine what the drink must be doing to your soft intestines and stomach lining!

While Coke, Pepsi and other similar products are harmful to health for men and women, it is not totally a useless product: To clean a toilet: pour a can of Coca-Cola into the toilet bowl. Let the "real thing" wait for one hour, then flush clean. The citric acid in Coke removes stains from vitreous china. To remove rust spots from chrome car bumpers: Rub the bumper with a crumpled-up piece of Reynolds Wrap aluminum foil dipped in Coca-Cola. To clean corrosion from car battery terminals; pour a can of Coca Cola over the terminals to bubble away the corrosion. To loosen a rusted bolt; Applying a cloth soaked in Coca-Cola to the rusted bolt for several minutes. To remove grease from clothes: Empty a can of Coke into a load of greasy clothes, add detergent, and run through a regular cycle. The Coca-Cola will help loosen grease stains. It will also clean road haze from your windshield.

AND WE DRINK THIS STUFF! Coke & Pepsi for your info:
The average pH of soft drinks, e.g. Coke, Pepsi is pH 3,4. This acidity is strong enough to dissolve teeth and bones! Our human body stops building bones at around the age of 30. After that it'll be dissolving about 8-18-% of the bones each year through the urine depending on the acidity of the food intake (acidity does not depend on the taste of the food, but on the ratio of potassium/calcium/magnesium etc. to phosphorus).

All the dissolved calcium compounds accumulate in the arteries, veins, skin, tissue, and organs. This affects the functioning of the kidney (kidney stones). Soft drinks do not have any nutritional value (in terms of vitamins and minerals). They have higher sugar content, higher acidity, and more additives such as preservatives and colorings. Some people like to take cold soft drinks after each meal, guess what's the impact? Our body has an optimum temperature of 37 degrees for the functioning of digestive enzymes. the temperature of cold soft drinks in much less than 37, sometimes quite close to 0. This will lower the effectiveness of the enzymes and put stress on the digestive system, digesting less food. in fact the food gets fermented. The fermented food produces bad smelling gases, decays and forms toxins which are absorbed in the intestines, get circulated in the blood and is delivered to the whole body. This spread of toxins can lead to the development of various diseases.

Think before you drink coke or Pepsi or any other soft drink. Have you ever thought what you drink when you drink aerated drink? You gulp down carbon dioxide, something that nobody in the world would advise you to do.

Couple of months back, there was a competition in Delhi University "Who can drink the most Coke? " The winner drank 8 bottles and died on the spot because too much carbon dioxide in the blood and n0ot enough oxygen. From then on, the principal banded all soft drinks from the university canteen. someone put a broken tooth in a bottle of Pepsi and in 10 days it is dissolved! Teeth and bones is the only human organ that stays intact for years after death. Imagine what the drink must be doing to your soft intestines and stomach lining!

All soft drinks are **HARAAM**. They contain alcohol. The same alcohol used in all alcoholic beverages. This verdict is endorsed by:

The Majlisul Ulema of South Africa - P.O. Box 3393 Port Elizabeth, South Africa 6056

KUFR IS THE DIVIDING LINE

The Qur'aan Majeed says:

"O People of Imaan! Do not take as friends your fathers and your brothers if they love kufr over Imaan."

In another aayat, the Qur'aan states:

"We have created you. Among you are kaafir and among you are Mu'min."

According to Islam, there are only two divisions in mankind: Mu'mineen and kuffaar. Blood ties, family relationship, nationality and geographic divisions have no share in the categorization of mankind. If one's relatives are kuffaar, there are no ties of brotherhood between the Muslim and his kuffaar relatives. notwithstanding any worldly dealings and relationship with them. Brotherhood is confined to the Mu'mineen as the Qur'aan Majeed states:

"Verily the Mu'minoon are brothers."

For the sake of Allah Ta'ala and His Deen, a Muslim has necessarily to become the enemy of his brothers, his parents, his wife and his children if they prefer kufr to Imaan. The aforementioned Qur'aanic aayat explicitly commands that the kuffaar should not be befriended even if they happen to be parents and relatives.

FRATERNIZING

Nowadays, on account of defective Imaan, many Muslims - those who have embraced Islam - maintain close family ties with their kuffaar relatives. They freely mingle and fratinize with them. They eat with them and they attend their functions and parties. They sit and wile away the time with them becoming involved in all the futility and morally destructive activities of their kuffaar relatives. Then they even attend the funerals of such relatives wo had died as kuffaar. Without perceiving the creeping and contagious disease of kufr and immorality emanating from kuffaar relatives, the new Muslim finds himself slipping. Some leave the fold of Islam. Others lapse into all the haraam of the kuffaar.

KUFR PREFERENCE

When a Muslim inclines towards his kuffaar relatives, he betrays signs of his own kufr. If his Imaan is healthy, he will have an aversion for his kuffaar relatives, be they his parents although he will conduct himself with dignity and even assist them and display good mannerism towards them. But never can he have any love for kuffaar even if they are relatives if his Imaan has reached perfection.Kufr and Imaan cannot coexist. There is no common platform for these opposites.

When the son of Nabi Nooh (alayhis salaam) was struck down by a wave in the roaring flood, he (Nabi Nooh) supplicated to Allah Ta'ala: *"O my Rabb! Verily he is of my family."* Allah Ta'ala replied: *"O Nooh! Verily, he is not of your family."*

Since his son was a kaafir, Allah Ta'ala refuted the idea that he was a member of Hadhrat Nooh's family.

KUFR

Muslims who freely associate and fraternize with their kuffaar relatives should take lesson and not expose their Imaan to the kufr of kuffaar relatives. While it is permissible to be of service to them if they are not inimical and openly malicious towards Islam, and if they do not attempt to wean their Muslim relative away from Islam, it is not permissible to fraternize with them nor take them as bosom friends. Remember that according to Islam, a faasiq, evil and immoral Muslim is infinitely superior to an ostensibly good and virtuous non-Muslim. The dividing line is kufr. Kufr has been created for Jahannum.

THE SIGN OF MU'MINEEN

The conspicuous sign of true Mu'mineen is their adherence to the obligation of Amr Bil Ma'roof. In this regard the Qur'aan Majeed says:

"The Mu'mineen are friends unto one another. (Among themselves) they command righteousness and prohibit evil....."

WITH THOSE WHOM YOU LOVE

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"On the Day of Qiyaamah one will be resurrected with those whom he/she had loved."

Those who have a preference for kuffaar and befriend them, should heed this warning.

"O People of Imaan! If you obey the kuffaar, they will turn you on your heels (away from the Deen). You will then become the losers."

Allah Ta'ala informed His Nabi that these pious people had abandoned the duty of proclaiming virtue and prohibiting vice. They associated and mingled with the transgressors. They ate and fraternized with them. In view of this attitude of the pious men, they too were classified as transgressors, hence the punishment.

THE MEANING OF FAMILY TIES

Sustainment of family ties should not be misunderstood. In many quarters there exists the misunderstanding that family ties should be sustained at all costs, even at the cost of violating the Shariah and invoking the Wrath of Allah Ta'ala. It is haraam to go to this extreme. Rasulullah (sallallahu alayhi wasallam) clearly stated that it is not permissible to obey anyone in any act which involves transgression. When Allah's Shariah is being flouted by relatives, e.g. at wedding functions, etc., then it is not permissible to accept their invitation to attend. If family ties have to be severed in such cases, the sin devolves on those who commit haraam and invite others to haraam as well. Non-participation in haraam activities cannot be equated to severence of family ties.

Sustainment of family ties means to render service to family members. To be kind and helpful to them. To go to their aid when they are in need. To spend on them within the limits of one's income. To give them Deeni Naseehat. To overlook their faults. Not to fight with them when it is reported that they had spoken ill of one.

Firmness on the Haqq

A man of Allah should never buckle under the unjust and oppressive pressure which his wife or even mother may apply in a bid to gain compliance for their haraam desires.

Hadhrat Sa'd (radhiyallahu anhu) who was a senior Sahaabi was most obedient and kind to his mother. He was always engaged in serving his mother. When he embraced Islam, his mother became extremely annoyed with him. She threatened to commit suicide by starvation if he does not abandon Islam. She told him that if she had to die in this manner, all people will attribute her death to him. He will be seen as the cause of his mother's death.

When Hadhrat Sa'd (radhiyallahu anhu) refused to heed her command, she commenced her hunger strike. On the second day of her hunger strike, Hadhrat Sa'd (radhiyallahu anhu) said to his mother:

"O mother! Even if you have a hundred lives and give up one life at a time until all the hundred lives have died (in your effort to get me to abandon Islam) I shall never abandon it." When his mother realised his firmness and the futility of her act, she abandoned her hunger strike.

Music, Musical Instruments & Singing

"**Safwaan Ibn Umayya** *(Radhiallabo Anhu)* says: We were with the **Messenger of Allah** *(Sallallahu Alayhi Wasallam)* when Umar Bin Qurrah came to the Messenger Umar Bin Qurrah said, O Messenger of Allah! Verily, Allah has decreed misfortune for me. I am of the opinion that my sustenance of food is in my Daf (drum) which I beat with my own hand. Therefore, grant me permission with regard to singing, which does not contain any evil (or songs, which are not bad".) **Rasulullah***(Sallallahu Alayhi Wasallam)*replied: I do not give you permission for it. In my sight you have no respect nor am I happy to meet you. O enemy of Allah! You are speaking a lie. Allah Ta'ala has ordained Halaal Rizq for you, but you have chosen what Allah has made Haraam for you. If before this I had forbidden it then I would have definitely punished you. Begone from me and repent. Now hear: after I have warned you if you again indulge in it (music&singing),I will beat you painfully and spoil your looks by shaving your hair: and I will have you ejected from your family; and give the youth of Medina permission to loot your property. Hearing this Umar Bin Qurah left. Allah alone knows the state of extreme shame and disgrace in which he departed. When he left, **Rasulullah** *(Sallallahu Alayhi Wasallam)* said: These people are the disobedient ones... **Sayyidna Abu Umama** *(Radhiallahu Anhu)* reports that the **Prophet** *(Sallallahu Alayhi Wasallam)* said, "Allah has sent me as a guidance and mercy for the believers and has ordered me to destroy all musical instruments, the cross and the customs of the days of ignorance." There will be such people from among my followers who will try to claim fornication, silk, wine and musical instruments to be lawful. In another Hadith it is stated: Music creates hypocrisy in the heart just as water causes plants to grow. In another Hadith it is stated: **Nafi** *(Radhiallahu Anhu)* narrates that **Sayyidna Ibn Umar** *(Radhiallahu Anhu)* once heard a musical instrument so he blocked his ears with his fingers and moved away from the main road while asking, "O Nafi! Can you still hear it?" I replied, "Yes" . He then carried on until I replied, "I can't hear it anymore." He then brought his mount back onto the main road and said, "I was once with the **Messenger of Allah** *(Sallallahu Alayhi Wasallam)* when he also heard the sound of music and did the same thing."

AHMADIYAT

Is not Islam

In a display of desperation the followers of the impostor Mirza Ghulam Ahmad of Qaadian are advertising their beliefs in a crooked way in the non-Muslim press in order to convince unwary Muslims that Ahmadiyyat and Qaadianism are part of Islam. In the abortive attempt to lure and deceive unsuspecting and unknowledgeable Muslims into their devious snare, the Ahmadis have let the cat out of the bag by advertising their specific points and beliefs of kufr-kufr, which expels one out of the fold of Islam.

It is essential that Muslims understand clearly that Ahmadiyyat is not Islam. Ahmadis, Qaadianis and all followers of the impostor Mirza Ghulam Ahmad of Qaadian are KAFFIRS of the first order. If a Muslim accepts any belief of Ahmadiyyat or Qaadianism, which conflicts with Islam, he becomes a Murtad or renegade. A murtad is the worst kind of kaafir. Islam offers no kind of succor for a murtad..

Among the beliefs of clear-cut kufr advertised by the followers of Mirza Ghulam are the following:

(1) **Follower Prophets:** The religion known as Aahmadiyyat subscribes to the belief that Prophets will come after Muhammad Rasulullah (sallallahu alayhi wasallam). This belief is kufr and relegates the believer beyond the pale of Islam. Any person, who believes that a Prophet after Nabi Muhammad (sallallahu alayhi wasallam) is possible, is a kaafir.

(2) **Continuation of Wahi:** Ahmadiyyat or Qaadianism believes in the continuation of Wahi (Divine Revelation) while Islam categorically decrees the cessation of Wahi with Muhammad (sallallahu alayhi wasallam). Wahi is an institution exclusive with Ambiyaa (alayhimus salaam). Since Nubuwwat has ended with Rasulullah (sallallahu alayhi wasallam), the institution of Wahi has terminated. A believer in continuation of Wahi is a kaafir in terms of Islam.

(3) **Mirza Ghulam is a prophet:** According to Islam it is not possible for a Nabi to arise after Muhammad (sallallahu alayhi wasallam). Mirza Ghulaam claimed to be a Prophet. Thus according to Islam he is a murtad and an impostor of the highest order. Anyone who accepts a murtad and believes in his false claims and devious beliefs is a kaafir.

(4) **Denial of the second advent of Nabi Isaa (alayhis salaam):** Ahmadiyyat denies the Islamic Belief in the second advent of Nabi Isaa (alayhis salaam), hence all followers of Ahmadiyyat or Qaadianism are kaafir.

(5) **Denial of the Islamic belief that Nabi Isaa (alayhis salaam) is alive:** Ahmadiyyat does not accept the teaching of Islam that Nabi Isaa (alayhis salaam) did not as yet die and that he is alive to this day in the heaven. On account of this denial too, all followers of Ahmadiyyat are kaffir.

The above are the grounds of kufr which the Ahmadis themselves have advertised. Besides these advertised beliefs of kufr there are other teachings of kufr as well expounded by the Ahmadi or Qaadiani religion. Muslims should beware of the pernicious conspiracies plotted by the followers of Ahmadiyyat. Their ploy of projecting their religion under Islamic guise may mislead the innocent and unwary to gain the impression that they are Muslims. It is therefore imperative that the Ulama at all times apprize the community of this lurking danger.

SHIAH SLOGAN OF FALSEHOOD!

Khomeini's popular slogan is: "NO SUNNI'ISM AND NO SHI'ISM". This overt call of the Shi'i priests is designed for the consumption of Sunni Muslims who constitute the Ummah of Rasulullah *(Sallallahu alayhi wasallam)*. However, like numerous verbal professions of the Shi'i priests are based on their doctrine of Taqiyah, so too, is this vociferous slogan of "No Sunni'ism and No Shi'ism". (Taqiyah is the Shiah doctrine of holy hypocrisy by which it is permissible for them to conceal their true beliefs and profess verbally what they do not believe.) How is it possible for there not to be Sunni'ism? And, how is it possible for there not to be Shi'ism? The foundation on which Sunni'ism is reared is Love for the Sahaabah of Rasulullah *(Sallallahu alayhi wasallam)* while the cornerstone of Shi'ism is hatred for the sahaabah. The two religions, viz., Islam and Shi'ism are irreconcilable opposites. The one repels the other. The slogan of Khomeini is nothing other than a piece of political trickery to gain the support of the Ahle Sunnah for the fulfillment of his despicable motives of political power. A group which pours out such extreme hatred for the Sahaabah of Nabi-e-Kareem *(sallallahu alayhi wasallam)* as the Shiah sect, cannever stand on the same platform as those whose article of faith includes Love and respect for all the Sahaabah. Shiahs who proclaim that the highest among the Sahaabah were murtads and kaafirs cannever themselves be Muslims. Such vile claimants cannever be the friends of those who follow the path of the Sunnah, the path of Rasulullah *(Sallallahu alayhi wasallam)* and the illustrious Sahaabah. Khomeini stated in a message for a youth rally: "The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centers and citadels of Islam. Hence our domination over these places is an essential requirement... when as a conqueror I will enter Mach and Madonna, the first thing to be done at that time by me would be to dig out two idols (i.e. Hadhrat Abu Bakr and Hadhrat Umar) lying by the side of the Prophet's grave." (Khomeinism & Islam-by Abu Reham Faarooqi). This attitude of Khomeini is not only his personal belief and personal hatred for two greatest Sahaabah, but it mirrors the belief of Shi'ism regarding Hadhrat Abu Bakr Sidique and Hadhrat Umar *(Radhiallahu Anhuma)*. In the books of Shi'i theology, the following noxious beliefs are propagated:

- When Imam Mahdi appears, he will order the exhumation of the bodies of Hadhrat Abu Bakr and Hadhrat Umar. Their bodies will be hung on a tree for public show. Their bodies which even according to Shi'ism have not decomposed , will be stripped of their kafan. Thus, the nude bodies of these noble Sahaabah will be put up for a disgraceful show.
- Imam Mahdi will restore Hadhrat Abu Bakr and Hadhrat Umar to life.
- The sins of entire mankind, right from the inception of the world until the time of Imaam Mahdi's appearance, collectively evolves on these two noble Sahaabah. Hence, Imaam Mahdi will put them to death. They will then be revived and death continuously be inflicted on them a thousand times daily, forever and ever. These corrupt and vile allegations are stated in the Shi'i book, Haqul Yaqeen, the author of which is among the highest Shiah theologians, Mullah Baqir who is also the author of another book Zaadul Ma'aad which likewise contains many vile fabrications about the Sahaabah. In this book, Zaadul Ma'aad, Mullah Baquir asserts that:
- Hadhrat Umar, the second Khalifah of Rasulullah *(Sallallahu alayhi Wasallam)*, was a kaafir. Nauthubillaah! Not only a kaafir, but the leader of the munaafiqeen.
- Rasulullah *(Sallallahu alayhi Wasallam)* had cursed Hadhrat Umar and had prayed for his destruction. As a result of the la'nat (curse) which Rasulullah *(Sallallahu alayhi Wasallam)* and Hadhrat Faatimah *(Radhiallahu anha)* invoked on Umar *(Radhiallahu anhu)*, he was murdered by the kaafir Persian, Lu'lu.
- The murdered of Hadhrat Umar (Radhiallahu anhu), by virtue of having murdered Hadhrat Umar, deserves the mercy of Allah, hence, Hadhrat Huzaifah (according to Shi'i falsehood) prayed for Allah's Rahmat to be on the kaafir, Lu'lu, the murdered of Hadhrat Umar *(Radhiallahu anhu)*.
- The most auspicious day in the year is the day Hadhrat Umar *(Radhiallahu anhu)* was murdered and the virtues and excellence of this day stem from the murder of Umar. In honor of Rasulullah *(Sallallahu alayhi Wasallam)* and Hadhrat Ali *(Radhiallahu anhu)*, Allah Ta'ala annually grants Shiahs three consecutive days in which they are permitted to sin freely. The recording Angels are instructed to cease recording sins on these three days commencing on the day Hadhrat Umar *(Radhiallahu anhu)* was murdered. Three free days of sinning are among the ways of rejoicing the murder of Umar *(Radhiallahu anhu)*.
- Hadhrat Umar *(Radhiallahu anhu)* altered the Qur'aan Shareef and prevented others from Islam.

These corruption's as well as many other falsehoods are imputed by the Shiahs to Hadhrat Umar, the man about whom Rasulullah *(Sallallahu alayhi wasallam)* said: "If after me there had to be a Nabi, it would have been Umar." "The most resolute in the Law of Allah is Umar.". But, Shi'i priests shout: "No Sunni'ism and No Shi'ism". **SHIAHS ARE KAFFIRS (NON-MUSLIMS)**

MAJLIS,
P.O. BOX, 3393,
PORT ELIZABETH. SOUTH AFRICA. 6056

The Distinguished Position of Scholars in Islam

Allah, the Most Exalted, has praised those believers, who selflessly dedicate their lives to the cause of preservation and propagation of Islam. In His final revelation to humanity, the Holy Quran, the One True God(SWT) has reminded the humanity of the esteemed rank of the religiously learned individuals, in the following way:

"Allah will exalt in degree those of you who believe and those who have been granted knowledge."
(The Holy Quran, Al-Mujadilah, 58:11)

"Are those who know equal to those who know not? It is only men of understanding who will remember."
(The Holy Quran, Az-Zumar, 39:9)

In numerous authentic Sayings, the Last Messenger of Allah(SWT) to humanity, Muhammad(SAW), has elaborated on this point and firmly established the rightful position of Scholars in Islam.

The Messenger of Allah(SAW) taught:
"The superiority of the learned Scholar over the devout worshipper is like that of the full moon (in brightness) over the rest of the stars. The learned are the heirs of the Prophets, who bequeath neither dinar nor dirham (wealth), but only knowledge; and he who acquires it, has a acquired an abundant portion." (Abu Dawud, Tirmidhi)

The Last of the Prophets(SAW) has also said:
"The world, with all that it contains, is accursed except for the remembrance of Allah, that which pleases Allah, the religious Scholars and the seekers of knowledge." (Tirmidhi)

Because of the religious knowledge acquired by devout Scholars, Muslims are commanded to obey the learned believers, so long as they faithfully transmit the authentic teachings of Islam and adhere to the teachings of Prophet Muhammad(SAW).

"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you..."
(The Holy Quran, An-Nisa, 4:59)

Predictably, the enemies of Allah(SWT), the opportunists and the hypocrites, in their selfish pursuit of worldly gains, attack our Scholars and strive to cut a wedge between the common man and the Learned. No doubt, they are well aware of the ease by which they can misguide the masses, if they are able to keep the common man from authentic sources of Knowledge.

It is in line with this sinister plan that such people routinely try to ridicule and abuse or, even, imprison and kill the Scholars of this nation, or claim to be in the unique position of understanding the "hidden" or "True", Message of Islam! Prophet Muhammad(SAW) and his guided Companions(RA) foresaw such a time and advised the believers to remain aware of this destructive ploy of Satan and its allies.

Rasulullah(SAW) taught;
"That man is not from us who does not respect our elders, neither shows mercy on our young ones nor appreciates the Scholars." (Targeeb, Al-I'tidaal of H. Shaikh)

Prophet Muhammad(SAW) prayed:
"O Allah! Let me not be alive and may you (Companions) also not be alive at such a time when the Scholar will not be followed, and when no respect will be shown to the wise-learned ones. The people of that time will have hearts like kuffaar (unbelievers) and their tongues will be eloquently sweet like the tongue of the (pagan) Arabs."
(Targeeb, Al-I'tidaal of H. Shaikh)

Rasulullah(SAW) spoke of those who abuse scholars:
"In a certain house of Bani Israel, there was a dog that was about to give birth to puppies. A guest arrived at the house. The dog decided that she would not bark at the guest that night. However, from inside the womb of the dog, the puppies began to bark. Then Allah Ta'ala revealed: This is the example of that Ummah which will come after you. The foolish ones of that Ummah will overcome and subdue its Scholars." (Targeeb, Al-I'tidaal of H. Shaikh)

Sayyidina Ali bin Abu Talib(RA) explained
"The ignorant are the enemies of Scholars." (Durre Mokhtar)

It is due to these, and other evidence, that the Companions(RA) and great minds of Islam(RA) have unanimously declared individuals, who abuse the learned and the elderly, to be guilty of a great sin.

Sayyidina Abdullah bin Abbas(RA) ruled:
"Whosoever harrasses any Scholar has caused trouble and pain to Rasulullah(SAW) and the one who causes trouble and pain to Rasulullah(SAW) has caused trouble to Allah."
(Targeeb, Al-I'tidaal of H. Shaikh)

Imam Abdul Wahhab Sha'rani(RH) advised the believers:
"A covenant was made with us on behalf of Rasulullah(SAW) that we respect the Scholars, the saintly and the elders... Whosoever fails to discharge the Scholars' rights and fails to show them the necessary respect and honor is indeed guilty of sin towards Allah and His Rasul(SAW), for the Scholars are the successors of the Ambiya(AS), the heirs of Rasulullah(SAW), the bearers of the Shariah and His servants. When anyone insults them, the insults set forth a chain reaction, which reaches Rasulullah(SAW). This is kufr (disbelief)." (Al-I'tidaal of H. Shaikh)

How could any believer abuse another Muslim, let alone a learned Scholar, when Allah, the Most Exalted, has decreed:

"The Believers, men and women, are protectors, one of another." (The Holy Quran, At-Taubah, 9:71)

We advise all brothers and sisters to be on guard against the whispers of Satan and its allies. Particularly, we should be alert of the opportunists, who while proclaiming themselves the Supreme Leader or Caliph of this nation, abuse the learned Scholars, advance deceptive conjecture, and aim to misguide the masses.

May Peace and Blessings of Allah(SWT) be upon His last Prophet, Muhammad(SAW), his family, Companions, and sincere followers till the Day of Judgment.

WHO WAS IMAM ABU HANIFAH

Imam A'zam Abu Hanifah (rahmatullah alayh), born in 80 Hijri, is undoubtedly the greatest and most famous of the Aimmah-e-Mujtahideen. Among the deviates—those who have deviated from the path of the Sunnah—numerous villifiers of Imam Abu Hanifah (rahmatullah alayh) have attempted and even now attempt to show that the fiqh desseminated by the great Imam is at variance with the Qur'aan and Sunnah. The fact that countless millions of members of the Ummah having upheld the Math-hab of Imam Abu Hanifah (rahmatullah alayh) for the past fourteen centuries indicates the truth of this Math-hab of Haqq. Countless Fuqaha and Auliya bear testimony to the greatness of Abu Hanifah (rahmatullah alayh) is the Fiqh of the Qur'aan and the Sunnah. Thus, Abu Hanifah (rahmatullah alayh) himself says

" I act first on Kitaabullah (the Qur'aan), then on the Hadith of Rasulullah (sallallah alayh wasallam), then on the verdicts of Abu Bakr, Umar, Uthman and Ali, then on the verdicts of the other Sahabah. Where there is difference of opinion among the Sahabah, I adopt Qiyaas." (Almizaanush-sha'raani) Imam Abu Hanifah (rahmatullah alayh) was not a self-taught man. His knowledge of Islam was not acquired by doubtful ways. He acquired his Islamic knowledge and qualifications from ustaads of the highest rank and calibre—from ustaads who disseminated nothing other than the Islam imparted by Rasulullah (sallallahu alayhi wasallam). Imam Abu Hanifah's chain of knowledge links up with Rasulullah (sallallahu alayhi wasallam).

IMAM ABU HANIFAH'S USTAADS

Hammaad Bin Abi Sulaimaan (rahmatullah alayh). He was among the foremost Ustaads of Imam Abu Hanifah (rahmatullah alayh). The great Imam remained his student for 18 years. Hammad studied Fiqh under Imbraheen Nakh'I (rahmatullah alayh) who acquired his knowledge of Fiqh from the renowned Imam Sha'bi (rahmatullah alayh). Both of them were the students of Shuraih, Alqamah Bin Qais, and Masrook Bin Ajad (rahmatullah alayhim) who were all authorities in Islamic knowledge having acquired their knowledge from Hadhrat Abdullah Bin Mas'ud and Hadhrat Ali (radhiallahu anhuma), both senior Sahaabah of the highest rank. According to Hadhrat Shah Waliullah Dahlawi (rahmatullah alayh) the Fountainhead of Hanafi Fiqh is Hadhrat Ibraahim Nakh'I (rahmatullah alayhi) whose Fataawa Imam Abu Hanifah (rahmatullah alayh) acquired directly from Hammaad.Ata Ibn Abi Rabaah (rahmatullah alayh) was among the top-ranking Ustaads at the time in Makkah Al Mukarramah. Hadhrat Ata had the honour to meet and acquire knowledge from two hundred Sahaabah of Rasulullah (sallallahu alayhi wasallam).Iqramah also was among the Ustaads of Imam Abu Hanifah in Makkah Al Mukarramah. Hadhrat Iqramah (rahmatullah alyh) acquired his knowledge from Hadhrat Abdullah Ibn Abbaas, Hadhrat Ali, Hadhrat Abu Hurairah, Abdullah Ibn Umar, Hadhrat Jaabir and Hadhrat anu Qutaadah (radhiallahu anhum).Muhammad Baaqir Bin Zainul Aabideen and Imaam Abu Hanifah while resident in Madinah Munawawarah acquired much knowledge from Hadhrat Baaqir (rahmatullah alayh) and after the demise of Muhammad Baaqir, Imaam Abu Hanifah derived further benefit from Hadrat Ja'far Saadiq (rahmatullah alayh), the son of Hadrat Muhammad Baaqir (rahmatullah alayh).These are some of the illustrious personalities of Islam through whose agency the knowledge of Raasulullah (sallallahu alayh wasallam) was bestowed. During the time of Hadhrat Imaam Abu Hanifah (rahmatullah alayh) six Sahaabah were still living. Among these it is conclusively established that he met at least two of these Sahaabah, viz., Hadhrat Anas Bin Maalik and Hadhrat Abu Tufail Aamir (radhiallahu anhuma). Thus, Imaam Abu Hanifah's spiritual and intellectual links in the chain of knowledge are in close proximity to Rasulullah (sallallahu alayh wasallam) both in time and rank. After the demise of his renowned Ustaadh, Hammaad, the people of Kufah requested Imaam Abu Hanifah to take over the vacant post of his Ustaad. Henceforth the dissemination of Islamic knowledge commenced on an intensive and extensive scale. Imaam Abu Hanifah initiated measures to systematically compile the Masaa-il of the deen. Although numerous Masaa-il had already been deducted from the Qur'aan and Hadith by the time of Imaam Abu Hanifah, these were not systematically recorded in, writing. Imaam Abu Hanifah (rahmatullah alayh) felt the strong need to formulate, compile and systemize the entire structure of the Shariah for the benefit of posterity. He thus directed his full attention and expended all his efforts to achieve this super-human task. He was specially suited for this gigantic and monumental task for which it is clear Allah Ta'ala created Imaam Abu Hanifah (rahmatullah alayh). Imaam Abu Hanifah chose from his able disciples Qaadhi Abu Yusuf, Dawood Taai, Imaam Muhammad and Imaam Zufar to assist him in this monumental task. This committee of illustrious Fuqaha commenced the work of systematizing the Shariah in 121 Hijri and continued in their mission until the death of the great Imaam in 150 Hijri. This task was completed in about thirty years. The Masaa-il of Fiqh was compiled in such a wonderful compilation which commenced from the book of Tahaarat (purification) and ended with the book of Miraath (inheritance). Every mas'alah required by the Muslim for his life on earth is to be located in this wonderful work of the great Imaam and his illustrious Students. The knowledge thus systematized by Imaam Abu Hanifah spread rapidly through the length and breadth of the Islamic Empire. In most places the Islamic Courts of Law employed the Fiqh systematized by Abu Hanifah (rahmatullaah alayh). Madaaris were established everywhere and in this way the Hanafi Fiqh gained ascendancy

HIS TOLERATION

Once while reviewing a Fatwa of the renowned Hadhrat Hasan Basri (rahmatullah alayh) said: "Hasan has erred." On hearing this, an ardent supporter of Hadhrat Hasan burst out in anger: "O son of an adultress! You are saying that Hasan has erred!" with great composure, Imaam Abu Hanifah, ignoring the slanderous epithet, said: "Yes, by Allah! Hasan has erred and Abdullah Bin Mas'ud has spoken what is correct."

SUFFERING FOR THE TRUTH

Dawood Bin Raashid Waasit narrates that he was present when Hadhrat Imaam Abu Hanifah was inflicted with severe punishment in prison by the order of the Khalifah Abu ja'far Mansoor. The Khalifah had ordered Imaam Abu Hanifah (rahmatullah alayh) to take up the post of Chief Qaadhi, but Imaam A'zam declined. Upon refusing the repeated order of Mansoor, Imaam Abu Hanifah was imprisoned. Waasiti narrates:

"Daily Imaam Abu Hanifah was brought outside the prison confines and flogged ten lashes. Then it was said to him: 'Accept the post of Qaadhi', but the Imaam would decline, saying: 'I am not qualified for the post'. Finally, when he remained steadfast on his refusal, he was poisoned."

When Imaam Abu Hanifah (rahmatullah alayh) felt the effect of the poison he went into sajdah and in this state this great man of Islam passed away. The Chief Qaadhi, Hasan Bin Ummaarah performed the ghusl of Imaam Abu Hanifah (rahmatullah alayh) and clad him with the Kafan. More than fifty thousand people attended the Janaazah Salaat.

HIS SAYINGS

"When you hear the Athaan prepare yourself immediately for Salaat, Make it your habit to fast and recite the Qur'aan, Occasionally visit the Qabrustaan, Abstain from sport and play, Conceal the faults of your neighbour, Do not forget taqwa and amaanat, Never accept a service for which you are not qualified, Expose publicly the error of a man who has introduced a bid'ah in the Shariah, Give priority to the acquisition of Deeni Knowledge, When someone poses a question, answer only the question, Act with honour and dignity."

In Kufa there was a man who propagated that Hadhrat Uthmaan (radhiallah anhu) was a Yahudi (Jew). Everyone feared this man. No one had the courage to convince him of his error. On hearing this, Imaam Abu Hanifah went up to him and said: "I have come with a proposal of marriage for your daughter. The boy is noble, highly respectable, wealthy, Haafiz of the Qur'aan, generous, pious, a worshipper the whole night and he cries with the fear of Allah." The man said: "This is very good news." Imaam Abu Hanifah said: "But, there is one defect in him." The man inquired is surprise: "What is that?"

Imaam Abu Hanifah: "He is a Yahudi." The man said: "Subhaanallaah! What do you want me to marry my daughter to a Yahudi?" Imaam Abu Hanifah: " Is that not acceptable to you?". The man: "No, never!" Imaam Abu Hanifah: "But Rasulullah (sallallahu alayh wasallam) gave his daughter to a Yahudi" (This was a reference to Hadhrat Uthman-radiallahu anhu—who was the son-in-law of Rasulullah—sallallahu alayh wasallam—and whom this man branded a Yahudi). Hearing this, the man realized his error and said: " I seek forgiveness from Allah. I repent in the court of Allah (for having accused Hadhrat Uthman of being a Yahudi)."

PICTURE-MAKING — THE MOTHER OF TELEVISION

In the technical discussion on TV it was shown that photography which is merely a method of picture-making is the actual basis of TV. Without the institution of photography television is not possible. Whether shows are "live" or otherwise, the institution of photography is employed. Now, according to the Law of Islam PICTURE-MAKING of animate objects is severely criticised and banned. In our booklet on PICTURES and PHOTOGRAPHY (which shall be released soon, Insha'Allah) the Islamic ban on pictures of animate objects has been explained in detail. Since we have outlined the Islamic Law pertaining to photography or pictures of animate objects in a separate booklet, we shall content ourselves to mention here only the relevant Ahadith of our Nabi (S.A.W.) and his noble Companions (R.A.) pertaining to the prohibition of pictures of animate objects.

1. Abu Talha (R) reported that the Messenger of Allah said: "Angels do not enter a house in which there is a dog or a picture". (SAHIHUL MUSLIM)
2. Aisha (R) said: "The Messenger of Allah (S.A.W.) returned from a journey and I had screened my door with a curtain having on it pictures of winged horses. He commanded me to remove it". (SAHIHUL MUSLIM)
3. Rasulullah (S.A.W.) said: "The most grievous punishment on the Day of Resurrection will be for those who imitate Allah in the act of creation (i.e. making pictures and images)". (SAHIHUL MUSLIM)
4. Aisha (R) reported that she had bought a carpet which had pictures on it. When the Messenger of Allah (S.A.W.) saw it, he remained outside and did not enter. I perceived signs of disgust on his face. She said: "O Messenger of Allah, I offer repentance to Allah and His Messenger — what is the sin which I have committed?" Thereupon Rasulullah (S.A.W.) said: 'What is this carpet?" She said: "I bought it for you so that you might sit on it and take rest". Rasulullah (S.A.W.) replied: "The owners of these pictures will be punished and they will be commanded to give life to what they tried to create". He then said: "Angels do not enter the house in which there is a picture". (SAHIHUL MUSLIM)
5. A person came to Ibn Abbas (R) and said: "I am a person who paints pictures, therefore give me a verdict about them". Ibn Abbas (R) said: "Come near me". He approached near, so much so that Ibn Abbas (R) placed his hand upon his head and said: "I shall narrate to you what I heard from Allah's Messenger (S.A.W.). I heard him say: 'All the makers of pictures will be in the fire of Hell. A soul will be breathed in every picture prepared by the picture-maker and it will torment him in the fire of Hell'." Ibn Abbas (R) then said: "If you have to do it at all, then paint pictures of trees and lifeless objects". (SAHIHUL MUSLIM)
6. Ibn Abbas (R) reported: I heard the Messenger of Allah (S.A.W.) say: "Every picture-maker will be in the fire of Hell. A body will be created for every picture made by the picture-maker, and this body will torment him (the picture-maker) in Hell". (MISHKAAT)
7. Abu Hurairah (R) reported that the Messenger of Allah (S.A.W.) said: "Jibraeel came to me and said: 'I came to you last night, but was prevented from entering because there were pictures at the door and a fine screen with pictures on it, and there was a dog in the house. Cut off the head of the picture so that it may resemble a tree. And, cut up the screen and convert it into pillows. And, have the dog driven out of the house'." (MISHKAAT — ABU DAWOOD, TIRMIZI)
8. Abu Hurairah (R) reported that Rasulullah (S.A.W.) said: "A neck from Hell will emerge on the Day of Resurrection. It will have two eyes, two ears and a tongue. It will say: 'I have been entrusted to torment three types of persons — every rebellious oppressor, everyone who associated another in the worship of Allah, and the picture-makers'." (MISHKAAT — TIRMIZI)
9. Aishah (R) reported that during an illness of Rasulullah (S.A.W.) some of his wives spoke about a church which they had seen in Abyssinia. Umme Salamah (R) and Umme Habibah (R) had been to Abyssinia, and they were describing the pictures which they had seen there. Rasulullah (S.A.W.) then raised his hand and said: "They (i.e. the Christians) are such people who, when a pious one among them dies, build a place of worship over his grave and then draw pictures in it (the place of worship). They are the worst of the creation of Allah". (MISHKAAT — BUKHARI, MUSLIM)
10. Ibn Abbas (R) reported that Rasulullah (S.A.W.) said: "The most grievous punishment on the Day of Qiyamah will be meted out to one who killed a Prophet, who killed one of his parents, the picture-makers and a learned man who did not benefit by his knowledge". (MISHKAAT — BAIHQI)
11. The Messenger of Allah (S.A.W.) said: "Every picture-maker will be in the Fire". (BUKHARI)

There are many more Ahadith of our Nabi (S.A.W.) which sternly and emphatically prohibit pictures of all living objects. However, we shall content ourselves with the abovementioned Ahadith as these are more than sufficient for all seekers of the Truth. These Ahadith are highly unambiguous and leave no doubt as to the attitude Islam takes with regard to this picture of idolatry and immorality — viz. picture-making, the root of all idolatry and evil.

Another point we have to stress here is the fact that ALL FOUR MAZHABS — Hanafi, Shafi, Maliki and Hambali — unanimously brand the practice of pictures PROHIBITED and the perpetrators as participants in KABIRAH (great) sin and as such they qualify for the epithet FAASIQ given by the Shariah to all rebellious sinners. It has been necessary to make this statement because there are many who hoodwink the unwary Muslim public criminally and cruelly by claiming that the practice of pictures is permissible in Islam. These are "the learned men" who have sold the Deen down the river. They have betrayed Allah Ta'ala; they have betrayed Rasulullah (S.A.W.) and they have betrayed the sacred TRUST of SAFEGUARDING and DEFENDING the DEEN which accompanies the Trust of Islamic Knowledge.

The Shari Length of the Beard

The purpose of this pamphlet is to emphasize the importance of the length of the beard. Many Muslims have queried regarding this point. I have also found that people prefer keeping a beard in imitation of what's in vogue rather than that prescribed by Nabi (sallahu alahi wasallam). A Compilation of this nature has become important because the impact of the western way of life seems to be luring unwary Muslims into such a craze that the importance of the beard itself is being doubted and scoffed at. Since many articles have been printed regarding the importance of the beard itself this deals with the importance of the length of the beard. To those who feel the issue is trivial to worry about may ALLAH guide him. BUT to those who genuinely wish to learn and practice what is right-here is sufficient proofs from the Quran, Ahadith and learned scholars.

"For Muslim males to grow a beard is wajib (compulsory), and to let it grow a fist length is wajib, without any Shari reason to cut or shave is haraam (totally prohibited), he who does so is a faasiq (sinner), to shorten it less than a fist length is mukhruh tahrimi (near haraam), to repeatedly (shorten) it is sinning and upon these laws there is UMA, (consensus of opinion)" - Dari Aur Ambiyya Ki Sunnate-Mufti Saeed Palanpuri.

CONCERNING ADHERENCE TO THE SUNNAT ALLAH SAYS:

"O you who believe, obey ALLAH and the RASUL and those in authority from among you" (4:59);
"O you who believe, respond to ALLAH and his RASUL when he calls you to that which gives you LIFE" (8:24); "O you who believe, obey ALLAH and his RASUL and TURN NOT AWAY (from) when you hear (him speak)" (8:20);
"Whoever obeys the RASUL, he indeed obeys ALLAH" (4:80);
"And whatever the RASUL GIVES you, ACCEPT IT and whatever he FORBIDS you, ABSTAIN (from it)" (59:7);
"Certainly you have in the RASUL of ALLAH a beautiful pattern (of conduct) for him who hopes in ALLAH and in the last and remembers ALLAH much" (33:21);
"Nor does he say of his own desires, it is nought but revelation that is revealed" (53:3/4).

Importance of the Beard in Rasulullah (s.a.w) words:-

(1) Rasulullah (S.A.W) says "Trim closely the mustache, and let the beard flow (grow)". Reported by Ibn Umar (R.A) in Muslim, hadith no. 498.

(2) "Rasulullah (S.A.W) ordered us to trim the mustache closely and spare the beard" says Ibn Umar in Muslim hadith no. 449.

(3) Rasulullah (S.A.W) said "Act against (contrary) to the polythesists, trim closely the mustache and grow the beard" Reported by Ibn Umar (R.A) in Muslim hadith no. 500

(4) Rasulullah (S.A.W) "Trim closely the moustache and grow the beard".
Reported by Abu-Hurairah (R.A) in Muslim hadith no, 501.

(5) Rasulullah (S.A.W) said "I have no connection with one who shaves, shouts and tears his clothing eg. in grief or affication". Reported by Abu Darda (R.A) in Bukhari and Muslim.

(6) Rasulullah (S.A.W) said " Any one who shaves has no claim to the mercy of ALLAH" Reported by Ibn Abbas (R.A) in Tibari.

(7) Hazrat Abdullah Ibn Umar (R.A) used to cut that portion (which exceeds the grip of the hand) of beard. (Tirmizi).

(8) The teaching of Hazart Ammar Bin Yaasir, Abdullah Ibn Umar, Sayyidina Umar, Abu Hurairah and Jaabir (R.A), indicates that ALL used to keep beard that was one fist in lenght or more. Hazrat Jaabir

(9) Hazrat Abdullah Ibn Umar (R.A) relates that; "He who imitates the kuffar (non-believers) and dies in that state he will be raised up with them on the Day of Qiyamat (Judgement)."

It is reported in the Tabrani Vol 3 Page 90/91that Kaiser, the King of Persia, after having read the letter sent by the RASUL (S.A.W) of ALLAH inviting him to accept the faith of Islaam, ordered his subordinate Bayon (Badhun), the governor of Yemen, to send two persons to bring the RASUL of Islaam before him. Bayan accordingly sent two messengers who according to the fashion of those days were clean shaven and having long mustaches. When they appeared on the scene toward the RASUL (S.A.W.) of Allah, be very much disliked the unnatural appearances of those persons and said; "Woe to you, Woe to you, Who ordered you to adopt such appearances? They said; "Our lord Kaiser". The RASUL (S.A.W) of ALLAH then told them "My Rabb COMMANDED me to lengthen my beard and clip my mustaches".

The Beard According To The Great Imams of Jurisprudence

HANIFIES

The Hanifies say "To shorten the beard less than a FIST LENGTH is HARAAM and on this is UMA (consensus of opinion)".

Imam Muhammed (RA) writes in his book "Kitabul Aathar" where he relates from Imam Abu Hanifa (ra) who relates from Hazrat Haytham (ra) who relates from Ibn Umar (ra) that he (Ibn Umar) uses to hold his beard in his hand and cut off which was longer. Imam Muhammed (ra) says that this is what we follow and this was the decision of Imam Abu Hanifa (ra).

SHAFIES

Imam Shafi (ra) in his Kitabul Umm states, "To shave the beard is HARAAM". (Shari Minhaj dar Shara Fasl Aqueeqa).

MALIKIES

Sheikh Ahmad Nafarawi Maliki in the commentary of Imam Abu Zayed's booklet states, "to shave the beard is without doubt haraam according to all Imams", it is also mentioned in "Tamheed" which is a commentary of "Muatta" (Sunnan Imam Malik (RA)) that to shave the beard is HARAAM and among males the only ones to resort to this (practice) are the HERMAPHRODITES.

HAMBALIES

The Hambalies in their famous Al-Khanie'a Hambli Fatawa Kitab state that "to grow the beard is essential and to shave it is HARAAM". Also in the Hambali Madhab books "Sharahul Muntahaa" and "Sharf Manzoomatul Aadaab", it is stated "The most accepted view is that it is HARAAM (prohibited to shave the beard)".

IS YOUR GHUSL CORRECT?

-Salaat will not be valid if your Ghusl is Incorrect.
-Purification is half of Imaan.
-The following is The Method of Ghusl According to Sunnah.

Before Starting Ghusl, one should make Niyyah (intention) thus:
"I am performing Ghusl so as to become Purified." Without Niyyah, there is no Thawaab (reward) although Ghusl will be valid.

Ghusl should be made in a place of total privacy and one should not face towards the Kiblah while making Ghusl. Ghusl may be performed standing or seated, preferably seated. Use sufficient water, don't skimp nor be wasteful. One should abstain from speaking while performing Ghusl. It is better not to read any Kalimah or Aayah while bathing: Be aware of these rules whilst making Ghusl.

Procedure for performing Ghusl

1. Wash both hands up to and including wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of Janaabat or Najaasat.
3. If there is Najaasat elsewhere on the body, it should now be washed off.
4. Perform wudu. If making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete wudu. If there is fear of the feet being immersed in waste water during the Ghusl, then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed thrice.

5. After performing Wudu, pour water over the head thrice, then pour thrice over right shoulder and thrice again over left shoulder. Now pour water over entire body and rub. If the hair of the head are not plaited, it is compulsory to wet all the hair up to the very base. If a single hair is left dry, Ghusl will not be valid. If the hair of the woman is plaited, she is excused from loosening her plaited hair, but it is compulsory for her to wet the base of each and every hair. If one fails to do this, then the Ghusl will not be valid. As for men who grow long hair and plait them, they are NOT excused from leaving their hair dry. If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire head. It is Mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hand so as to ensure that water has reached all parts of the body, and that no portion is left dry. Rings and Earrings, ect...should be moved so as to ensure that no portion covered by them are left dry. Ensure that the navel and ears are wetted. If they are not wet Ghusl will be incomplete.
6. On completion one should confine oneself to a clean place. If, while performing Wudu, the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.
7. If after Ghusl, one recalls that a certain portion of the body is left dry, it is not necessary to repeat the Ghusl, but merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too could be rinsed when recalled after Ghusl has been performed.

8. The Three Faraa'id (compulsory acts) of ghusl are:

(a) To rinse the mouth in such a manner that water reaches the entire mouth.
(b) To rinse the nostrils up to the ending of the fleshy part.
(c) To completely wet the whole body. When One performs these Faraa'id intentionally or unintentionally, Ghusl will be valid.

THE IMMORAL ACT OF MASTURBATION

(MAL-OON)

Among the sins of crass immorality is the act of masturbation. The numerous questions being asked in this regard indicate that this abomination is widely prevalent. Masturbation is among the major sins. It is a sin of the lowest bestial character.

In the kitaab, Tahtaawi it is said: "Masturbation is haraam because Nabi (sallallahu alayhi wasallam) described the masturbator as a 'mal-oon' (cursed)". Hadhrat Ibn Juraij said: "I asked Ataa' about masturbation and he said: It is abominable". I have heard that a group of people (on the day of Qiyaamah) will be raised with their hands pregnant. I think that they will be such persons (i.e. masturbators).

Hadhrat Saeed Bin Jubair said: "Allah punished a community which indulged in masturbation". The reference here is to a community of people of former times. They were destroyed by a punishment, which descended on them from the heavens. Their crime was habitual indulgence in this evil.

According to the hadith, there will be seven types of persons on whom Allah will not cast his gaze of Rahmat. Among seven, one is a masturbator.

Those involved in this unnatural and bestial form of carnal gratification should fear Allah Ta'ala whenever they are about to indulge in this abomination. They should reflect: "What will be my position if Malakul Maut takes my Rooh while I am involved in this bestial act of immorality? Allah Ta'ala is watching me. The Malaaikah are recording my evil". With such thoughts, the evil demands of the nafs should be rejected.

Q. I am a long-term prisoner having been sentenced to a term of twenty years. Is there any concession for a man in this situation to practice masturbation?

A. There is no concession whatsoever. The long term in prison is no argument for such an evil concession. Consider the case of a boy who has just attained puberty. He is fifteen years old. He marries only when thirty or more. In spite of him being under greater carnal nafsaani pressure then yourself on account of him being surrounded by scantily and provocatively dressed immodest and lewd females in the outside world, there is no concession for him to commit masturbation or zina. He simply has to restrain his carnal passion, maintain his purity and fear Allah Ta'ala. The prisoner is under lesser carnal duress than the freeman. Imprisonment is not a valid reason for commission of immorality.

MUJLISUL ULEMA OF SOUTH AFRICA
P.O. BOX 3393
Port Elizabeth, 6056
SOUTH AFRICA

SMOKING IS HARAAM

Among the factors for the prohibition of using substances is madharrah (harm). In terms of the Shariah, anything or any substance which is harmful or detrimental to man is not permissible. Thus, eating sand, for example, will not be permissible in view of it being harmful and injurious to the health of man. Similarly substances such as drugs although taahir (paak) will be unlawful on account of the harm to the body even if taken in small quantities. However, the same substance will be halaal if used by a qualified medical man for medicine. All poisonous substances even if taahir will be haraam unless prescribed as medicine by a qualified person.

This brings us to the question of smoking cigarettes and tobacco. While the Ulama have described smoking as Makrooh Tanzihi on account of its offensive smell, this is not the final ruling on this evil practice. The rulings of certain things will change when further information comes to light. For example, a particular food item may be halaal today, but when it is established that the item contains some haraam ingredient, the earlier ruling will fall away and the new ruling of haraam will apply. The Ulama who had ruled that smoking was Makrooh Tanzihi did so on account of only the factor of offensive odor. If they were aware of the madharrah of smoking, then undoubtedly, they would have issued a different ruling to prohibit this baneful practice.

Some years ago the disastrous affect of smoking on the body was not known. It was, therefore, not possible to issue a ruling stronger than Makrooh Tanzihi. However, in this day the destructive consequences of smoking on both smokers and non-smokers has been confirmed and stand out as clear as daylight. A study has concluded that in only in the United States 46,000 non-smokers die of tobacco smoke in the home and workplace. Each year 3,000 persons die in the U.S. A. of lung cancer, 11,000 from other cancers and 32,000 from heart disease death, all caused by tobacco smoke and all these persons are non-smokers. Thus, according to Dr. Ronald M. Davis, director of the US Office on Smoking and Health, passive smoking is the leading preventable cause of death in the United States after alcohol and smoking itself. (Passive smoking is the smoke inhaled from the environment by non-smokers). While passive smoking takes such a terrible toll, actual smoking is far worse; in the US each year smoking kills 400.000 while alcohol kills 120,000. The disastrous effect of smoking is therefore more serious than even alcohol. Dr. Davis says: "No longer are we talking about a runny nose or watery eyes or headache or nausea, but a fatal disease". The US Surgeon-General concluded that passive smoking doesn't merely raise the risk of lung cancer—it causes it.

Q. A well-known Shaikh (I think his name is Shaikh Kishish) has declared smoking totally haraam. Some Aalims say that his view on cigarettes is extreme and that smoking is not haraam. Please comment.

A. We are in full agreement with the Shaikh and all those Ulama who claim that smoking is not permissible. Something which is harmful to health such as smoking can never be permissible. There is no longer any doubt in the injurious effects of smoking. Man's health totally breaks down in the wake of this filthy practice. According to the Word Health organization (WHO) tobacco kills one person every 13 seconds.. More people die of smoking related diseases than from cocaine, heroin, alcohol, fires, homicides, motor vehicle accidents and Aids put together. In the United States 46,000 non-smokers die each year of tobacco smoke in the home and workplace. Many more thousands die of cancer and heart diseases caused by smoking. A study concluded that almost 400,000 persons die in the U.S.A. of smoking while alcohol kills 120,000. There is, therefore, no doubt in the fact that smoking is not permissible. If smoking is permissible then by the same logic poison should be permissible. Majlisul Ulama, P.O. Box 3393, Port Elizabeth, S.A.6056

THE QIBLAH IN NORTH AMERICA

The confusion, which reigns in North America regarding the Qiblah, is the result of sidestepping the Shariah. Modernists unschooled in the Shariah and ignorant of the Sunnah and the methods of the Salf-e-Saaliheen are the root cause of the prevalent confusion. Some claim that the Qiblah in North America is northeast while others say it is southeast. Those who believe the Qiblah is north-east present secular arguments. The shape of the earth, the shortest distance, mathematical formulae and the views of non-Muslims geographers and astronomers are their proofs. This group has entirely ignored the Islamic method of determining the Qiblah. Almost 100% of the world's Musaajid have had their Qiblah direction determined by the Shar'i principle of Taharri (reflection and estimation). Never were instruments used in this determination despite their availability . The teachings of Islam are for all and sundry-for the educated and the illiterate; for city dwellers and villagers; for those living in jungles, farms and on islands. Islam has not imposed the burden of astronomical calculations and the utilization of instruments on the masses of the Ummah. Simplicity is the theme in all the Ahkaam of Islam. The closest town to Baitullah is Mina. Even there the Qiblah of the Musjid was fixed by the principle of Taharri (reflection and estimation). The only Qiblah in which there is not the slightest element of doubt is the Qiblah of Musjid-e-Nabawi, which was determined by Rasulullah (sallallahu alayhi wasallam) by the medium of Wahi (Revelation). Numerous Musaajid all over the world were established by the Sahaabah. Wherever there was a need for a Musjid, the Sahaabah would employ Taharri to plot the Qiblah, never instruments. Degrees and seconds of latitude and longitude, the shape of the earth, etc., had absolutely no relevance in this issue. In a place where there is an existing Musjid the principle for the determination of the Qiblah is the Qiblah of the Qadeem (the old existing) Musjid. It is not permissible to utilize instruments or adopt any other method for determining the Qiblah in a place where there is an existing Musjid. The Mihraab of the existing Musjid is the correct Qiblah and has to be compulsorily adopted for all new Musjid being erected in that place. This has been the practice of the Salf-e-Saaliheen (the illustrious Ulama of the early epochs of Islam). The entire Ummah from the earliest days always followed the Qiblah of the Musjid established by the Sahaabah. Even if a compass or the most modern instrument conflicts with the direction of Qadeem Musjid, it will not be accepted in preference over the Qiblah indicated by the Mihraab of the old existing Musjid. When there is no Musjid in a place, then other methods may be used to determine the Qiblah. However, even if there is no existing Musjid, it is not incumbent to use compasses or any other instruments or any scientific method. It suffices to determine the direction from the sun, moon and stars. Utilizing these natural markers of direction, the Qiblah is to be fixed. Determining the Qiblah and building Musaajid are not new to the Ummah. Salaat is the first practical requirement of Islam. The Ummah has been performing Salaat since the very inception of Islam fourteen hundred years ago. The Muslimeen were never in need of instruments, compasses, the views of astronomers, geographers and universities for ascertaining the Qiblah. The corruption in North America has been caused by the modernists trying to assert their methods over the methods of the Shariah. They come up with a variety of confusing and burdensome arguments making use of formulae, the shape of the earth and what not. But, Rasulullah (sallallahu-alayhi-wasallam) declaring the simplicity of the Ummah said: ***"We are an illiterate Ummah. We neither write nor calculate. The month is so much so much and so much (while saying so, he indicated with the fingers of his hands three times to convey thirty days)."(Bukhari, Muslim and Abu Dawood).***

Although the above saying applies to the determination of the Islamic months, it conveys the simplicity of method. There is no need to become entangled in confusing calculation and methods, which are confusing to the masses and which impose on them an unnecessary burden.

Similarly, regarding the Qiblah for the people of Madinah, Rasulullah (sallallahu-alayhi-wasallam said: ***"Between east and west is the Qiblah."(Tirmizi).*** This statement of Nabi-e-Kareem (sallallahu-alayhi-wasallam) affords wide latitude in the determination of the Qiblah.

It refutes the constrictive method of employing degrees and seconds. On the basis of this principle enunciated by Rasulullah (sallallahu-alayhi-wasallam), Imaam Abu Hanifah (rahmatullah-alay) ruled: "The east is the Qiblah for the people of the west. The south is the Qiblah for the people of the north and the north is the Qiblah for the people of the south."(Fataawa Khairiyyah). In Jawaahirul Fiqh of Hadhrat Muhammad Shafi (rahmatullah-alay) appears the following: "It was not the way of the Salf (Sahaabah, Taabieen and Tab-e-Taabieen) to use mathematical and geographical instruments to determine the Qiblah direction nor has the Shariah commanded this, neither is it necessary to use such instruments in any circumstances. On the contrary the well-known practice of the Salf was to follow the existing Musaajid in cities, which has old Musjids. Where there were no Musaajid, the method was to employ well-known stars and other conspicuous signs. In this way the Qiblah would be fixed by estimation. The simple fact is that North America is north of Makkah Muazamah. When Makkah is **South** of North America, commonsense as well as the principles explained by Rasulullah (sallallahu-alayhi-wasallam) and the Sahaabah demand that the Qiblah be **South,** not north. The question of the earth being round and a sphere does not alter this reality. If a thread is held from any point in North America on the globe to Makkah, it will be seen that while the line initially goes towards the north, it turns to the south just above latitude 50 degrees. There is no straight line as claimed by those who say that the Qiblah is north-east. A straight line can be imagined from North America to Makkah if a high tower is imagined in North America. From the top of the tower a straight line to Makkah runs **Southeast,** not northeast. The arc on the globe stretching from North America to Makkah is not a straight line. Furthermore, this straight-line theory or any other theory has no relevance in the determination of the Qiblah. The simple and straightforward methods of the Sahabaah are mandatory and devoid of confusion. The ways of the Shariah as expounded by the Sahaabah and the Ulama of the Salf are:

* Where there exists a Musjid, it is incumbent to go by the Mihraab of that Musjid. The new Musjid being build should follow the Qadeem (old) Musjid. When performing Salaat in such a place all people should follow the Mihraab of the Qadeem Musjid.
* Where there are no Musaajid, the natural instruments (sun, moon and stars) created by Allah Ta'ala suffice for the determination of the Qiblah. Even in such places there is no need to resort to instruments.
* Where a person is unable to fix the Qiblah from even natural objects and phenomena, his Tahirri (reflection and estimation) is adequate.

Direction is plotted from the sun. Everyone knows that the sun rises in the east. The Qur'aan is explicit in mentioning this fact. Once east had been located, all other directions stem therefrom. When even universities and observatories, astronomers and geographers are confused about the direction of Makkah from North America-some say northeast and some say south east then it is only intelligent to dismiss their claims and adhere to the simple methods of the Shariah. In relation to North America, this simple method is that since Makkah is southeast of North America, its Qiblah is **Southeast.** And Allah knows best. Makkah Muazzamah is approximately 28 degrees north of the equator. Consider a place on the opposite side of the globe 28 degrees south of the equator. From this point Makkah will be equidistant whichever direction one takes.

According to the logic of those who go by the shorter distance and by the fact of the earth being a globe, one will be facing Makkah no matter which way one faces. But this is Islamically absurd in relation to the Qiblah because there can be only one Qiblah direction from any given location in the world. The only exception to this rule is when performing Salaat right inside the Ka'bah Shareef, Inside the Ka'bah, one may face any direction. This exception cannot be extended to any other place on account of its distance being equal whether looking south, north, east or west as is the case with a place assumed in the Pacific Ocean at 28 degrees south of the equator. In such a place from which all distances are equal to Makkah, the only determinant for the Qiblah is the Shar'i principle of Taharri which has played a vital role in the determination of the Qiblah of innumerable Musaajid throughout the world, erected by the Sahabaah and the Salf-e-Saliheen. It is not valid and not permissible to overlook the Shar'i principal to adopt any theory advance by geographers, astronomers and modernist. It is indeed surprising that even Ulama who are schooled in the Shariah are nowadays inclining towards the methods of fussaq and fujjaar. It is indeed lamentable that Muslims, including Ulama have to resort to kuffaar universities and geographers for determining a Shart (imperative condition) of Salaat. In their arguments to prove their point of view regarding the Qiblah in North America some Ulama rely in entirety on the calculations and opinions of non-Muslims sources. The Shar'i principles, teachings and Islamic spirit underlying the determination of the Qiblah are completely overlooked. The simple and glittering tareeqah (method) of the Sahabaah and the many categorical ruling of the illustrious Fuqaha on this question are ignored. It will assist the Ulama to study Hadhrat Muhammad Mufti Shafi's article on the Qiblah. **See Jawaahirul Fiqh.** By resorting to the methods of modernists and non-Muslims, some Ulama, even the author of Ahsanul Fatawa, has only succeeded in confusing and clouding the issue. A simple question has been rendered intricate and problematic. But in reality there is no problem. The problem is only the confusion created by those who seek to go beyond the confines of the Shariah. The Ahadith of Rasulullah (ṣallallahu-alayhi-wasallam), the Qur'aanic aayaat on the Qiblah and directions and the basic Shar'i priciple of Taharri have bestowed wide latitude to the Ummah in the determination of the Qiblah. When a Muslim happens to visit a new town/city/region and there are existing Musaajid, he should simply perform his Salaat in the direction of the Musjid's Mihraab. It is satanic and mischievous to take out a compass or to make inquiries to establish whether the Musjid's Mihraab is facing the correct direction. When the Shariah has ruled that the validity of the Qiblah is based on the Mihraab of the Qadeem Musjid, everyone should accept this and not embark on a procedure, which creates unnecessary controversy and disruption in the community.

Majlisul Ulama of South Africa
P.O. Box 3393
Port Elizabeth, South Africa 6056

"WHATEVER OF THE GARMENT IS BELOW THE ANKLES WILL BE IN THE FIRE (OF HELL)" (Bukhaari)

Abu Saeed al-Kudri (radhiyalahu anhu) narrates: "I heard Rasulullah (sallallahu alayhi wasallam) saying: *"The izaar (garment) of the Mu'min is halfway on the forelegs* (midway between the knees and the ankles). *There is no sin on him in that which is between it and the ankles. And, whatever is below this is in the Fire".* He Rasulullah (sallallahu alayhi wasallam) repeated this statement three times. *(Abu Dawood and Ibn Maajah)*

Ibn Umar (radhiyalahu anhu) narrates: "I pass by Rasulullah (sallallahu alayhi wasallam) while my trousers were hanging (below the ankles). He then exclaimed: *"O Abdullah! Raise your izzar"* I then raise it (a bit) then He Rasulullah (sallallahu alayhi wasallam) said: *Raise it more!* I then raise it more. Thereafter I was always conscious of it". Some people asked: "Until where (did you raise it)?" He (Ibn Umar) said: "Until midway of the foreleg." *(Muslim)*

Ubaid Bin Khaalid (radhiyalahu anhu) narrates: while I was walking in Madinah, I heard someone behind me say: *"Raise your izaar! Verily it (raising your garment) is better for piety and preservation (of the garment)."* I then looked behind and observed that it was Rasulullah (sallallahu alayhi wasallam). I then said: O Rasullullah (sallallahu alayhi wasallam) it is a simple (of inferior quality and price) garment. Rasullullah (sallallahu alayhi wasallam) commented: *"What is there not for you in me an example (to follow)?"* When I looked (at Rasulullah's garment), his izaar was midway on his forelegs." *(Tirmizi)*

Salmah Bin Akwa' (radhiyalahu anhu) narrates: "Uthmaan (radhiyalahu anhu) would wear his trousers midway on his forelegs, and he would say: 'So was the izaar of my Companion, i.e. Nabi (sallallahu alayhi wasallam)." *(Tirmizi)*

Huzaifah Bin Yamaan (radhiyalahu anhu) narrates: Rasulullah (sallallahu alayhi wasallam) took hold of the flesh of my foreleg (or his foreleg) and said: *"This is the location for the izaar. Know that the izaar has no right in the ankles."* *(Tirmizi)*

"Severe warnings have been recorded for wearing the trousers or any garment, below the ankles. That section (below the ankles) on which the garment hangs will be burnt in the Fire. In view of this type (of severe) warnings (of punishment) in the ahadith, special attention should be paid to this matter. But, on the contrary in our age, the garments are specially (i.e. intentionally) worn below the ankles. To Allah does the complainer (register his complaint)." It is significant that in these hadith, Rasulullah (sallallahu alayhi wasallam) did not tender the argument of pride. Since he was aware that the Sahaabi was not wearing his garment below the ankles on account of pride, he did not mention pride on this occasion. However, when the Sahaabi did not understand the argument, Rasulullah (sallallahu alayhi wasallam) broached the subject from another angle. He asked: "Is my example and way not sufficient? In other words, for the Mu'min the acts, practices and example of the Rasool are more than adequate. There is no need to search for reasons and wisdoms for the ahkaam (laws of the Deen). The example of Rasulullah (sallallahu alayhi wasallam) is compulsorily imposed on Muslims by the Qur'aan Majeed. There is no need to look elsewhere and further than this. It thus does not behove a Muslim, (least of all learned men) to dig out technicalities and by distortion present these in justification of the endeavor to negate the style and custom of Rasulullah (sallallahu alayhi wasallam). "Whatever of the garment is below the ankles will be in the FIRE" (of HELL).

MASAH ON THE KHUF-FAIN

"Khuf-fain" is a SPECIAL TYPE of socks. "Masah" here means to lightly pass the moist hand over the upper surface of the Khuf-fain. Instead of washing the feet during Wudhu, Masah Alal Khuffain is permissible. In place of washing the feet, Masah Alal Khuffain will suffice.

THE TYPE OF KHUFFAIN OR SOCKS ON WHICH MASAH IS LAWFUL.

It is permissible to make Masah on ONLY such Khuf-fain or socks which fulfill the following FOUR requirements:

1. The socks must be strong enough to enable walking in them on roads for three miles without the socks breaking or tearing.
2. The socks, if not tied on the foreleg, must not slip down. Socks kept in position by elastic sewn into the socks material will be regarded as being tied.
3. Water must not be able to seep through.
4. The socks must not be transparent or even semitransparent.

If any one of the four conditions is lacking, Masah on such socks will bot be permissible. Khuffain on which Masah is made are generally made of leather. The types of socks- woolen, nylon, etc. Generally worn nowadays are NOT classified as "Khuffain". It is therefore, NOT permissible to make Masah on them. If socks are made of a material other than leather and the aforementioned four requirements are met, Masah will be permissible on them.

QUESTION: Many Imaams here in America make Masah on woolen/cotton socks. What is the position of the Salaat of those who perform behind these Imaams?

ANSWER: Masah on woolen and cotton socks is NOT VALID. The wudhu will thus not be valid. The Salaat of the muqtadis (followers) too will not be valid. It is NOT permissible to follow such Imaams in Salaat.

Mujlisul Ulama
P.O. Box 3393
Port Elizabeth, South Africa, 6056

Islamic Dress

Rasulullah (Sallallahu Alayhi Wasallam) said:
"Whoever emulates a people becomes of them."

Emulating the kuffaar is termed *Tashabbuh bil Kuffaar*. It is clear from this Hadith as well as other narrations and the Ordinances of the *Khulafa-e-Raashideen* (the Righteous Successors of *Rasulullah - sallallahu alayhi wasallam*) and the *Sahaabah* that *Tashabbuh bil Kuffaar* is not permissible.

Islam requires its adherents to maintain their separate and distinctive identity in all spheres of life. As far as possible, Muslims should retain their inherited and distinctive ways and styles which confirm to the *Shariah* and *Sunnah* (i.e. the Style of *Rasulullah – sallallahu alayhi wasallam.*) Adherence to 'Inherited' styles and practices should not be misconstrued. It does not mean the acceptance of traditions, customs and styles which conflict with any teaching, principle or spirit of Islam.

Muslims , by virtue of *Imaan,* have been divinely ordained to be the pace-setters ,leaders and torch-bearers of Divine Culture emanating from the Lantern in the Niche of *Nubuwwat.* Muslims are not permitted to follow the *kuffaar* as is the condition of the present –day lost *Ummah* groveling in total *kuffaar* emulation, far from *Siraatul Mustaqeem* (The Straight Path of the *Qur'aan.*). When people model the outward façade of their life along a particular pattern, they soon adopt all the attitudes and values of the emulated culture. Their thinking process become blurred and they find excuses and interpretations to justify their newly adopted lifestyle. This is precisely the malady which is gnawing the hearts of modernized and westernized Muslims. Their subtle way of denying Islam is not restricted to the external dimension of the *Deen*. After having shed the physical or external (*Zaahiri*) façade of the *Sunnah*, they do not find it difficult to deny, by a baseless process of interpretation and re-interpretation, the soul of the *Sunnah* (the *Baatini* Dimension.) We thus find the modernists while ostensibly claiming to be Muslims and vociferously screaming about the *Sunnah*, effecting changes in even essential *Aqaa'id* (Islamic Beliefs) upon which pivots the veracity of *Imaan* so essential for *Najaat* (Salvation) in the *Aakhirah.*

Among the requirements of the *Sunnah* is outward appearance. The Muslim's facial appearance and dress should be distinctively Islamic. Everyone should be able to recognize a Muslim from his appearance and dress. What is an Islamic Dress? Many people affected by ignorance and modernism or westernism are confused in this regard. The attitude of westernized 'scholars' further add to their confusion. The essential requirements of an Islamic Dress are:

For Males

- **(1) *Qamees* or *Ridaa'*.**

***Qamees* is a long, loose-fitting shirt. Its length should be below the knees but above the ankles. It should not be a shirt in emulation of any *kaafir* style. The sleeves of the *qamees* should be until the wrists or slightly longer. It should not have a collar like collar of the western shirt.**

***Ridaa'* is a simple shawl like the upper ihram sheet thrown over the shoulders and covering the upper half of the body.**

- **(2) *Saraaweel or Izaar***

***Saraaweel* is a trousers. The length should be above the ankles. The *qamees* is worn over the trousers, not tucked inside.. The trousers should be loose-fitting. *Izaar* is a loose sheet wrapped around the lower half of the body similar to lower sheet of the ihram. The *Izaar* too has to be above the ankles.**

- **(3) Head-cover**

The head should always be covered by either *topi / fez / qalansawah / amaamah (turban.)* If an *amaamah* is worn, it is essential to have a topi under it . The *amaamah / topi*, etc., should be distinctively Islamic, not in imitation of any *kuffaar* headgear.

- **(4) Colour**

Bright feminine colours such as bright red, yellow, saffron, mauve, pink, etc. are forbidden for men. Just as *Tashabbuh bil Kuffaar* is *haraam*. So too is *Tashabbuh bin Nissa'i* (emulating females).

Among the requirements for external identification are hair-style and beard. However, we shall not discuss these requirements in this article.

FOR FEMALES

- **(1) Loose-fitting, ankle-length dress, preferably with long pants.**
- **(2) Head-covering completely concealing every hair of the head.**
- **(3) When necessity takes them beyond the home confines, the additional requirements are a *jilbab* (outer-cloak) which envelops the entire body from head to feet including the face. The face-covering is called *Niqaab*.**
-

The aforementioned description is of the essential *Sunnah* Dress which may not be changed for any type of dress. In this context *Sunnah* does not refer to the technical term, *Sunnah*, coined by the *fuqaha* (Jurists of Islam) to classify certain types of Islamic acts and practices. *Sunnah* here means Islamic Cultural Norm. In this context *Sunnah* Dress is *Waajib* or compulsory. Abandonment of *Sunnah* Dress is *haraam*. One who abandons *Sunnah* Dress is a *fassiq* (flagrant violator of the *Shariah*). Such a person may not be appointed to lead the salaat. His testimony in an Islamic court of law is inadmissible. In fact, according to the *Shaafi math-hab*, the testimony of the *fassiq* is not valid for even a *Nikah*.

Since in the present day, generally only the *Ulama* of India emphasize on this aspect of the *Sunnah*, the westernized 'scholars' and products emerging from westernized 'Islamic' institutions in the Middle Eastern countries, bereft of rational and narrational Islamic textual evidence for their *baatil* (baseless) view, resort to emotionalism in their attempt to convince the masses of their claim. viz. that Islamic Dress as advocated by the *Ulama* of India is not an Islamic requirement. They further cloud the minds of the unwary public by falsely alleging that the dress-style of the *Ulama* of the Indo-Pakistan sub-continent is part of Indian culture.

This contention is devoid of substance. A careful and an unbiased appraisal will establish that, on the contrary, the Dress of the Indian *Ulama-e-Haqq* has the closet to the Dress of *Rasulullah (sallallahu alayhi wasallam)* and the *Sahaabah (radhiyallahu anhum)*. In this wide world of today with a large variety of distinctive (and permissible) Islamic dress-styles, no community can claim that its peculiar dress-style resembles the Dress-style of *Rasulullah (sallallahu alayhi wasallam)*. The solitary exception is the style of the Indian *Ulama*.

Examine the *qamees* of the Indian *Ulama* in light of the *Ahaadith*. The length of the *qamees* and the length of the sleeves confirm to *Hadith* specifications. The style and length of the trousers also confirm to *Hadith* description. Even the *lungi* or *izaar* is a replica of the *izaar* worn by all *Ambiyaa (alayhimus salaam)*.
With regard to the *topi*, the style adopted by the *Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh)* and in the present time by the Tullab and Mureedeen of Hadhrat Masihullah Khan (rahmatullah alayh) has the closest resemblance to the *topi* of *Rasulullah (sallallahu alayhi wasallam)*. This *Sunnah* design has five sections resembling triangles. Although we have not seen any narration in this regard, we have the word of our *Akaarbir* (Senior) *Ulama* to substantiate this claim. It is not suggested that this is the only *Sunnah* style *topi* nor is it implied that this particular style has preference over other *Sunnah* styles for which other *Ulama* may have substantiate. The purpose of this argument is simply to show up the fallacy of the claim put forward by westernized 'scholars' regarding the Islamic Dress of the *Ulama-e-Haqq* of the Indian sub-continent.

The modern Arab *qamees* is in conflict with the *Sunnah qamees* for two *haraam* accretions : (1) It is below the ankles and (2) It has a western-shirt collar.

***"Whatever the Rasool brings you adhere to it
and whatever he forbids you abstain therefrom."*** *(Qur'aan)*

RULES OF FASTING

THINGS WHICH BREAKS FAST

1) Eating or drinking breaks the saum.

2) Sexual intercourse even if there is no emergence of semen.

3) Smoking

4) Inhaling smoke by one's own action. E.g. inhaling the smoke of incense, etc.

5) Application of medication into the anus.

6) Swallowing any substance or object which is not normally consumed as food or medicine, e.g. pebbles, paper, a coin, etc.

7) Pouring oil into the ear.

8) Saliva mingled with blood will break the fast if the taste of blood is discernible when swallowing.

9) Eating deliberately after having eaten mistakenly. (Eating by mistake does not break the fast).

10) Water slipping down the throat while making wudhu even if not done deliberately.

11) Deliberately inducing oneself to vomit will break the fast if the vomit is a mouthful. If the emergence of vomit cannot be restrained, the vomit will be said to be a mouthful. Vomiting less than a mouthful will not break the fast even if it is deliberately induced.

12) A food particle the size of a chana (about the size of a half a pea), becoming unstuck from the teeth and slipping down the throat.

13) Applying drops of medicine into the nostrils.

14) Masturbation. In addition to it nullifying the saum. It is an immoral and a sinful act. The perpetrator has been cursed by Rasuhullah (Sallallahu Alayhi Wasallam).

15) Medical test undertaken by women in which any instrument, etc. Is internally inserted.

16) Ejaculation as a result of caressing and fondling the wife even if there was no sexual intercourse.

THINGS WHICH DO NOT BREAK THE FAST

1) Eating, drinking or indulging in sexual relation forgetfully. This means that at the time of committing these act. One does not remember the fast. However, if one continue even momentarily after recalling the fast, the Saum will be nullified.

2) Applying eye drops.

3) Water entering the ear.

4) Vomiting, no matter how much. This refers to vomiting which is not self-induced. For the rule regarding self-induced vomiting, (see above no. 11)

5) Smoke, which is inhaled unintentionally, not by one's volition or conselous action.

6) Applying Surmah into the eye.

7) Smelling anything fragrant providing that there are no vapours.

8) A food particle less than the size of a chana becoming unstuck from the teeth and shipping down the throat.

9) Swallowing saliva and slime.

10) Injection. The injection of medicine into the body will not break the fast providing that the medicine does not reach the brain or stomach.

11) Blood in the saliva will not break the fast if the blood is less than the saliva. This fact will be recognized if the taste of the blood is not discerned.

12) Using a miswak to clean the teeth even if the miswak is fresh and has a taste.

130 Breast-feeding the baby.

14) If during wudhu water slips down the throat while one does not remember the saum, the fast will not break.

15) Ejaculation of semen during sleep.

16) Ejaculation caused by imagination.

17) Janabat or the state of Hadath-e-Akbar which is purified by ghusl. If one has not taken ghusl and Sahri time ends, the fast is valid.

THINGS WHICH DO NOT BREAK THE FAST, BUT WHICH ARE MAKROOH DURING SAUM

Some things, while not breaking the fast, are nevertheless Makrooh to do during fasting. Makrooh means detestable and in this context Makrooh things are sinful. Makrooh things bring about a decrease in the thawab of the Saum. It is, therefore, essential to abstain from committing Makrooh acts. The following acts are Makrooh during fasting.

1) Tasting. Tasting food, etc.. is Makrooh if done unnecessarily. If an ill-tempered husband shows his unjustified wrath when food has not been prepared to satisfy his taste, it will be permissible for the wife to taste the food while she is preparing it. As long as nothing goes down her throat, her fast will be valid and her act of tasting will not be Makrooh.

2) Using powder or paste to clean the teeth. If anything of these substances slips down the throat, the Saum is nullified.

3) Caressing, fondling or kissing the wife. If ejaculation does not occurs, the saum will be valid.

4) To rinse the mouth at time other than when making wudhu.

5) To put water in the nose at time other than when making wudhu.

6) To take ghusl merely for cooling.

7) To swim.

8) To unnecessarily apply ointment to the lips. If, however, due to pain caused by cracked lips, ointment is applied, care should be taken to prevent licking the ointment.

9) To unnecessarily chew something to soften it, for example.

10) To eat when in doubt as regards the existence of Sahri time. If later it transpires that Sahri time had in fact expired, qadha will be obligatory.

11) To make Iftar (I.e. to break the fast) when in doubt as to the time of sunset. If it transpires that the time when Iftar was made the sun had not yet set. Qadha will be obligatory.

12) Participating in un-Islamic activities such as watching television and playing games such as chess, draughts, monopoly, etc.. The thawab of the Saum is destroyed by indulgence in such unlawful activities.

13) Gheebat or back-biting.

14) To gargle the mouth when making wudhu.

Iftaar

Iftaar does not mean participation in a full meal. The method of Iftaar is to break the fast either with some dates or a drink of water.

Aahadith:

1) Hazrat Sal'man bin'Amir Zabai as Sahabi (R.A.A.) relates that the Holy Prophet (S.A.W.) said: When somebody breaks his fast then he should do so with a date. If he does not get it, then with water for it is pure and purifies others. *(Abu Daud and Tirmizi)*

2) Hazrat Anas bin Malik (R.A.A) relates: Holy Prophet (S.A.W.) used to break his fast before offering Maghrib (evening) salat with some pieces of fresh dates, failing which, with dry dates, and failing that too, he (S.A.W.) would drink a few mouthfuls of water. *(Abu Daud and Tirmizi)*

3) Hazrat Abu Hurairah (R.A.A.) reports that the Holy Prophet (S.A.W.) said: Allah the Almighty and Master of Glory says: Among My servants I like most the person who hastens in breaking his fast. *(Tirmizi)*

4) Hazrat Ayesha (R.A.A.) asked: Who is the person who hastens in breaking his fast and offering Maghrib Salat (prayers). He answered: Abdullah ibn Mas'ud. She remarked: The Holy Prophet (S.A.W.) also did the same. *(Sahih Muslim)*

TARAWEEH

Q. *Some people are claiming that Taraaweeh consists of only 8 raka'ts, and that the 20 raka'ts which are presently being performed are bid'at. It is said that Rasulullah (sallallahu alayhi wasallam) never performed 20 raka'ts. It was his practice to perform only 8 raka'ts which is confirmed by authentic narrations in Bukhari. The 20 raka'ts were introduced much later by the second Caliph, Umar (radhiallahu anhu). This is quite confusing. Please explain.*

A. *For a moment let us assume that Rasulullah (sallallahu alayhi wasallam) did not perform 20 raka'ts. These deviates are at least conceding that the 20 raka'ts Taraaweeh were introduced by Hadhrat Umar (radhiallahu anhu). Let us now take up the discussion from this point.*

Does your Imaan permit you to accept that Hadhrat Umar (radhiallahu anhu) was a perpetrator of bid'ah? Hadhrat Umar (radhiallahu anhu), after Hadhrat Abu Bakr (radhiallahu anhu), is the most senior Sahaabi. Rasulullah (sallallahu alayhi wasallam) said about him: "If a Nabi had to come after me, it would have been Umar." He is one of the Khulafa-e-Raashideen. Rasulullah (sallallahu alayhi wasallam) commanded:

"Adhere firmly with your jaws to my Sunnah and the Sunnah of my rightly-guided Khulafa."

There are numerous ahadith which speak of the lofty rank of the Sahaabah and commanding obedience to the Sahaabah in general, and in particular to the Khulafa-e-Raashideen. Rasulullah (sallallahu alayhi wasallam) equated the Sunnah of the Sahaabah with his own Sunnah. Is there than a difference between the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sunnah of the Sahaabah? Why did Nabi-e-Kareem (sallallahu alayhi wasallam) say 'my Sunnah' and the Sunnah of my rightly-guided Khulafa'? Rasulullah (sallallahu alayhi wasallam) knew that his Khulafa will have need to introduce certain aots after him. He, therefore, issued a blanket command equating the Sunnah of his Sahaabah to his own Sunnah.

Further, do these deviates claim that they understand the ahadith better than Hadhrat Umar and all the Sahaabah who joined him in the 20 raka'ts Taraaweeh?

Umar (radhiallahu anhu) and the Sahaabah devoted their lives in the company of Rasulullah (sallallahu alayhi wasallam). They know how he performed Taraaweeh. Can we then accept the stupid interpretation of these deviates who themselves are bid'atis? Can your Imaan countenance that you abandon the Sunnah of the Sahaabah to opt for the deviated way of these modernist miscreants? Do we conduct our Deen in the way these deviates propound it in this belated 20th Century or do we go by the teaching and example of those illustrious souls who were the pupils of Rasulullah (sallallahu alayhi wasallam)? The opinions of these deviates are plain influences of Shaitaan.

Rasulullah (sallallahu alayhi wasallam) did perform twenty raka'ts Taraaweeh although the Taraaweeh with Jamaat was introduced later by Hadhrat Umar (radhiallahu anhu) and upheld by the consensus of the Sahaabah. For the passt fourteen centuries this has been the practice of the Ummah. It cannot now be scuttled on account of the opinion of some deviated ignoramuses. The narrations regarding 8 raka'ts refer to Tahajjud Salaat. Whether in Ramadhaan or in other months, Rasulullah (sallallahu alayhi wasallam) would perform 8 raka'ts Tahajjud Salaat. When you hear of any practice or opinion conflicting with any of the acts of Islam substantiated by the Ummah for the past 14 hundred years, then know that such new-fangled practices and opinions are the product of shaitaani opinion and manipulation.

PAYMENT OR GIFT FOR RECITING THE QUR'AAN IN TARAWEEH SALAAT IS HARAAM!

PAYMENT FOR RECITING THE QUR'AAN IS HARAAM. BY SO DOING, THE THAWAAB OF THE WHOLE TARAAWEEH IS DESTROYED. SUCH PAYMENT WILL NOT BE PERMISSIBLE EVEN IF IS GIVEN IN THE FORM OF A GIFT, FOR IN REALITY IT IS NO GIFT BECAUSE IT HAS BEEN REDUCED TO A CUSTOMARY AND NEAR OBLIGATORY PRACTICE. IT IS BY FAR SUPERIOR TO RECITE TARAWEEH FROM SURAH "ALAM TARA KAYFAA" (I.E. SURAH "FIL") RATHER THAN HAVE A HAAFIZ WHO HAS TO BE PAID FOR THE RECITATION OF THE QUR'AAN. THE PURPOSE OF TARAAWEEH IS IBAADAT-TO GAIN THE PLEASURE AND THAWAAB OF ALLAH TA'AALA. SUCH PLEASURE AND THAWAAB WILL NOT BE OBTAINED BY PAYING FOR THE QUR'AAN'S RECITAL.

(FATAWA KITAB-US-SALAAT PG. 85 BY, MAJLIS-UL-ULAMA)

NO DOUBT, TAKING OR GIVING OF MONEY OR GIFT FOR LEADING THE TARAWEEH IS IMPERMISSIBLE; THE PAYEE AND THE PAYER BOTH BECOME GUILTY. BETTER THAN THIS IS TO PERFORM THE TARAWEEH WITH THE SURA-E-FIL. IF MONEY IS NOT PAID ONCE, THE HAAFIZ WILL NOT TURN UP NEXT YEAR.

(FATAWA RAHIMIYAH BY, MUFTI ABDUR RAHIM LAJPURI, 3VOLS.)

SIGHTING OF THE HILAAL

In a booklet on this question, Shaikh Abdullah Ibn Muhammad Ibn Hameed of Musjidul Haraam in Makkah Mukarramah, presents conclusive and detailed Islamic proofs to refute the validity and the deviation of the move to impose the sighting of Saudi Arabia or of any other single place on all the Muslims of the world. For the benefit of Shaikh Najaar, his Icsa and others, we shall cite extracts from the honorable Shaikh's booklet to indicate the Shariah's rejection of the unholy conspiracy of unification of Eids.

In his treatise in refutation of the Raabitah's resolution of imposing Ramadhaan and Eid on all Muslims of the world on the basis of a sighting in a single place, the Shaikh cites the following authentic Hadith which appears in most authoritative books of the Shariah:

Kuraib narrates that Ummul Fadhl Bintil Haarith sent him in an errand to Muaawiyah in Shaam (Damascus). He (Kuraib) said: 'I went to Shaam and fulfilled her need. The Ramadhaan hilaal dawned on me while I was in Shaam. I saw the hilaal on Friday night. I then arrived back in Madinah towards the end of the month (of Ramadhaan). Abdullah Ibn Abbaas questioned me and spoke about the hilaal, saying: 'When did you see the hilaal?' I said: 'We saw it on Friday night.' He said: 'Did you yourself see it?' I replied: 'Yes, and the people saw it and fasted and Muaawiyah fasted.' He said: 'But, we saw it Saturday night. Hence we shall continue fasting until we complete 30 days or we see it (after 29 days).' I said: 'What! Is the sighting and fasting of Muaawiyah not sufficient?' He said: 'No. This is the way Rasulullah (sallallahu alayhi wasallam) commanded us.'

Commenting on the above mentioned Hadith, the Shaikh states:

"This is explicit in that for every city is its sighting. The statement of Ibn Abbaas, viz., 'So has Rasulullah (sallallahu alayhi wasallam) commanded us.' Indicates that this fact (of every place having its own sighting) is a matter which is established on the authority of Rasulullah (sallallahu alayhi wasallam). Ibn Abbaas did not reject the news of Kuraib because of it being the report of a solitary person. For if this were the case he would have written to Muaawiyah questioning him about the sighting of the hilaal at his end or Muaawiyah would have written to the people of Madinah informing of the confirmation of the sighting of the hilaal at their end on Friday night to enable them to make qadha of that day's fasting which they (the people of Madinah) did not observe (on account of them not having seen the hilaal). When nothing of this sort occurred, it is a clear indication that for every place is its own sighting as was the practice during the age of Rasulullah (sallallahu alayhi wasallam), and the age of his Khulafa becausse they did not write to the different regions (regarding the sighting of the hilaal) and because the people of other regions did not write to them (the Khulafa) regarding the sighting of the hilaal inspite of their zeal for the Deen and their eagerness for good."

"The statement of Ibn Abbaas (radhiallahu anhu): 'So has Rasulullah (sallallahu alayhi wasallam) commanded us.' Substantiates that the people of Madinah did not terminate fasting by virtue of the sighting of the people of Shaam. The basis for this being the Hadith of Rasulullah (sallallahu alayhi wasallam): "Do not fast until you have seen the hilaal and do not end the fasting until you have seen it..."
"In addition to the Hadith of Ibn Abbaas, which has been mentioned earlier, Ghassaani and Hareeri cite the following Hadith:

The people of Najd informed Rasulullah (sallallahu alayhi wasallam) that their sighting was a day earlier than the sighting of the people of Madinah. Rasulullah (sallallahu alayhi wasallam) said to them: "For every city is its sighting."

"Shaikhul Islam, Ibn Taimiyah, states:

'The proof in this matter (of the sighting of one place not valid for far off places) is the fact that we know with yaqeen (certitude) that during the age of the Sahaabah and the Taabi-een the hilaal would be sighted in certain regions after the sighting in other regions. This is among the natural things for which there is no change. Of a necessity the news of (such prior sighting of another place) would reach them during the course of the month. If then it was incumbent in them to make qadha of the fast (as a result of commencing a day after the region with the earlier sighting)....then such qadhaa would have occurred in most Ramadhaans. If there was any such act, then certainly it would have been transmitted by narration. But, the fact of there being no such narration indicates that there is no basis for it (for the imposition of a single Eid and Ramadhaan on all Muslims of the world). And, the Hadith of Ibn Abbaas indicates this fact (viz...for every place is its own sighting)."

The Shaikh continues:

"Verily, the Sahaabah (radhiallahu anhum) did not write (to the Muslims of other places) nor did they discuss the sightings of other cities (with the view to acceptance or imposition on their respective communities)...."

SAUDI SIGHTINGS?

The following statement has been circulated by the Newark Musjid Committee of New Jersey, US:

"SAUDI ARABIAN ULAMA TO ANNOUNCE THAT ERROR WAS MADE ON 1412/1992 MOONSIGHTING

The first day of the fasting for the month of Ramadhan has been Friday, March 6,1992. False claims of an earlier sighting had been made by the countries of Saudi Arabia and the United Arab Emirates. These reports were rejected by the majority of Islamic organizations throughout the Muslim World since the new moon was not even born at the time of this alleged sighting. After there were no reported sightings anywhere in North America, the consensus was made to wait 30 days before beginning the fast on Friday. A notable exception to this was New Jersey where many centers instructed instructed muslims to fast on Wednesday. ISNA also rejected the claim of Wednesday as being the start of Ramadhaan. However, even after there was no sighting on Wednesday evening, their Fiqh committee decided to announce that Thursday would be the first of Ramadhaan in order to accommodate those who had begun on Wednesday (the rationale being that this would allow one group to fast 30 days and the other to fast 29 days, and still be in accord for the Eid). This reasoning was also rejected was also rejected by most most jamaats who were now in complete agreement that Ramadhan had to begin on Friday. Now has been the case for too many years in the past, the Saudi Ulama met and have admitted that a mistake was made and will issue a statement to this effect. Also, ISNA will fax a similar announcement to all centers throughout North America. They will be instructing those who began their fast on Wednesday or Thursday to consider these as NAFL FASTS. This will result in them having to fast one or two additional days this year.

The problem is that Saudi authorities for some reason are intent on using the date of the new moon (which is invisible) as opposed to the actual sighting of the Hilaal. There is documented evidence that this has been the case for at least fifteen years.

Efforts have been continually made to point out these inaccuracies, but they seem to have fallen on deaf ears. More details will be available as soon as the statement by the Saudi Ulama and ISNA are made public."

The above report illustrates the complete unreliability of reports on the Hilaal sighting emanating from Saudi Arabia. Their alleged sightings are invariably two days ahead of the entire world of Islam. It is not permissible to commence Ramadhaan and celebrate Eid on the basis of these reports.

MUJLISUL ULAMA OF SOUTH AFRICA P.O. BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

HAZRAT ABU AYYUB *(Radhialahu Anhu)* relates that Rasulullah *(Sallallahu Alayhi Wasallam)* has said: "Whoever fasted the full month of Ramadhan and then follows it with six fasts of Shawwaal, is like the person who has fasted the full year." Targheeb. In another Hadith it is related that by observing these six fasts after Ramadhan all defaults and sins are forgiven. The reward of every good deed is tenfold or more. The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary fasts are equal to that of the remaining two months to complete the full year. These fasts could be kept continuously after Eid-Ul-Fitr or separately during the month of Shawwaal. May Allah grant all Muslims the courage and guidance to perform Ibaadat in this blessed night and to observe these fasts.

ACCEPTANCE OF FASTS

Of the rights of fasting is to remain in the state of anxiety and expectation regarding the acceptance of one's fast. This advice is given by the great Sufis. Imperfect manner of executing the fast may cause it to be rejected from the court of Allah. Therefore, do make constant Dua for the acceptance of the fasts.

DISHONORING RAMADHAN

Anyone falling to fast in Ramadhan without any valid excuse becomes a Faasiq. The Fuqaha (jurist) have gone so far as to state that anyone eating publicly in Ramadhan without excuse should be put to death. It is unfortunate that we have no Islamic government to enforce this law and thus put an end to such actions. Nothing, however, stops us from expressing dislike, resentment and hatred against such actions. That is the least to which our Imaan should drive us.

EID CARDS

Eid cards or the sending of Eid cards to friends and relatives is a custom, which is widely observed by the Muslim community of today. For the guidance of Muslims it has become necessary to explain this practice of Eid cards in the light of the Shariah of Islam. According to the shariah, the custom of Eid Cards is a practice, which cannot be condoned as permissible. There are several factors, which establish the prohibition and the non-permissibility of the Eid Card custom. These ASBAABUL HURMAT or PROHIBITING FACTORS are:

- TASHAB-BUH BIL KUFFAAR or IMITATION OF THE UNBELIEVERS. Muslims have taken this practice of Eid cards from the Christians. Muslims have imitated the custom of Christmas cards of the kuffaar. And, our Holy Nabi *(Sallallahu Alayhi Wasallam)* said about imitating the Kuffaar: *Whoever imitates a nation becomes one of them"*. Hence , it is not permissible to adopt the customs of unbelievers.
- TAUHEENUL QUR'AN or DISGRACING AND DEFILING THE QUR'AN. The custom of Eid cards involves an act of sacrilege against the Holy Qur'aan. Many Eid cards have verses of the Holy Qur'aan printed on them. The printing of verses of the Qur'aan on these cards is abominable for the following reasons: (a) In most cases, if not all, the printers of Eid cards are non-Muslims. These non-Muslims who handle these cards are continuously in the state of janabat or greater impurity. They handle these cards and touch the Holy verses of the Qur'aan, and this is not permissible. Muslims who condone this practice of Eid cards are responsible for this sacrilege of the Holy Ayahs of the Qur'aan. (b) In all printing a certain amount of waste papers result? What happens to these spoilt Eid cards on which verses of Allah appear? They are deposited in the trash. Again Muslims who condone this practice of Eid cards are responsible for this abominable defilement of Allah Ta'ala's sacred words. (c) According to the Law of Islam it is compulsory for a Muslim to be in the state of Wuzu if any verse of the Qur'aan is touched. This injunction is ignored by the overwhelming majority of those who deal in Eid cards. The verses of the Qur'aan printed on these cards are touched by those who have no Wuzu. Thus, the maintenance of this useless custom is responsible for this great crime against Islam. (d) Eid cards are bought and sent every year. Hence, all those who receive Eid cards should be having a pile of Eid cards. But how many people have even last year's Eid cards in their possession? MAJLIS PO BOX 3393,PORT ELIZABETH.SOUTH AFRICA 6056

FASTING-ABSENTION FROM EVIL

The Qur'aan commands: "Fasting has been prescribed for you." The commentators of the Qur'aan say that from this verse it is deduced that fasting is made compulsory for every portion of the body. Thus, fasting of the ears means not listening to evil. Fasting of the eyes means not to look at any form of evil and sin. Similarly fasting of the self means to be free from all carnal desires. Fasting of the heart means casting from it the love for worldly things. Fasting of the mind means avoiding thoughts about anything other than Allah.

MUNIFIENCE OF ALLAH IN RAMADHAN

Allah commands a caller from the heavens to call out three times on every one of the nights of Ramadhan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone repenting to Me that I may turn in Mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish, and the One who duly fulfills without unjust deductions."

RAMADHAN-A SPECIAL OCCASION FOR DUA

ABU SAEED KHUDARI (Radhialahu Anhu) relates that Rasullullah *(Sallallahu Alayhi wasalam)* said: "Everyday and night of Ramadhan Allah sets free a great number of souls from Jahannam. And for every Muslim during everyday and night there is a time when his Dua is certainly accepted."

RASULULLAH *(Sallallahu Alayhi Wasallam)* SAID: *"OF THE THINGS WHICH ARE FILLED, ALLAH TA'ALA DETESTS MOST, THE FILLING (TO CAPACITY)OF THE STOMACH".*

ITIKAAF OF RASULULLAH

It used to be the general practice of Rasulullah *(Sallallahu Alayhi Wasallam)* to perform I'tikaaf in Ramadhan. At times he used to remain in the Masjid for the whole month and during the last year of his life he was in I'tikaaf for twenty days. Because he almost always secluded himself in the Masjid for the last ten days, the Ulama considers it sunnah mu'akadah to perform I'tikaaf for that period.

FASTING PRTECTS THE BELIEVER AGAINST THE FIRE OF HELL. FASTING PROTECTS THE BELIEVER FROM THE EVILS OF LOWLY DESIRE. FASTING STRENGTHENS THE RESOLVE OF THE BELIEVER TO GAIN THE PLEASURE OF ALLAH. FASTING FORTIFIES THE BELIEVER AGAINST THE PLOTS OF SHAITAAN. THAT IS WHY Rasulullah *(SALLALLAHU ALAYHI WASALLAM) SAID: "FASTING IS A SHIELD."*

THE NIGHTS OF EID

Rasulullah *(Sallallahu Alayhi Wasallam)* said: " The heart of the person who remains awake (In Ibadat) during the night of Eid-Ul-Fitr and Eid-ul-Adhaa will not die on the day when hearts will be dead, i.e. the Day of Qiyamah. (Tibrani) The nights of both Eids, i.e. the nights proceeding the days of Eid, are auspicious occasions, which should be observed with reverence and worship. Rasulullah *(Sallallahu Alayhi Wasallam)* said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala.. These holy nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins),Tilaawat (reciting Qur'aan), Nafl Salaat, Durood, etc. Should be profusely offered on these holy nights. Amongst the rewards which will be obtained as a result of observing the sanctity of these glorious Eid nights, the greatest reward is the tiding conveyed to us by Rasullullah *(Sallallahu Alayhi Wasallam)* in the above mention Hadith, viz., the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of that Day will be so fearsome that men will appear to be intoxicated.

Determining The Date of Eid-Al-Adha

The Muslims all over the world are unanimous that Eid-Al-Adha is to be celebrated on the 10th day of Dhul-Hijja. The beginning of the month of Dhul-Hijja, like any other Islamic Month, is always determined by the actual visual sighting of a crescent after sunset. In case the horizon is cloudy or hazy in an area and the visibility of the crescent is blocked, then the month is completed in 30 days, as the Prophet (peace be upon him) has instructed.

A crescent is always visible on the 30th day. If the horizon is clear and the crescent is not visible on the 30th day then (the claim of sighting for) the beginning of the month was false. Dhul-Hijja is no exception.

The Qur'an specified the crescents (not the new moon) as determining the date of Hajj:"...Tell them: they (the crescents) are the determinants of time for the people and of Hajj". (2:189)

The Prophet (peace be upon him) always fixed the date of Eid-Al-Adha (and the day of sacrifice) by the sighted crescent in Medina (or wherever he might be during those days).

Narrated by Hadrat Ibn Umar (ra): The Prophet (peace be upon him) stayed in Medina for ten years, and he (always) made his sacrifices (all ten years, though the Hajj was made obligatory 6 or 9 years later). (Tirmidhi)

Narrated by Umm Salma (ra): The Prophet (peace be upon him) said: When you see the crescent of Dhul-Hijja, and one makes the intention of offering a sacrifice (on the tenth day) then he must.....(Muslim)

Narrated by Ibn Abbas (ra): We were with the Prophet (peace be upon him) in a journey when the day of Adha arrived. We shared in a .....(Tirmidhi,Nasai)

Historical Background

The Prophet (peace be upon him) instituted Eid-Al-Adha nine (or at least six) years before the hajj was made obligatory on the Muslims. The Prophet (peace be upon him) came to Medina and found out that locally, people celebrate two days as their festivals. He said:....Allah has certainly replaced those two days by the two better ones: the day of Adha and day of Fitr. (Abu Daud)

The Muslim Ummah has celebrated these days for the last 1400+ years the way Prophet (peace be upon him) established by his words and practice. The 10th day of Dhul-Hijja and the first day of Shawwal were counted from the evening of the visible crescent.

FUQAHA

All the Fuqaha are unanimous in their opinion that the Islamic month begins from the sighted crescent, and "the crescent of Dhul-Hijja is like the crescent of Eid-Al-Fitr (to be established by the visibility) (Hilal al-Adha kal-Fitr: Umdar al-Qari, Vol.10 p.281).

The Fuqaha may have differences of opinion about the number of witnesses and the mode of establishing the sighting, etc. but none of them ever claimed the date of Eid-al-Adha all over the world be determined by the Day of Arafat at Makkah Mukarramah.

ISNA Fiqh Council's (FCNA) decision that: the dates for Eid-al-Adha will coincide with the dates announced in Makkah for the day of Arafat and the day of al-Adha has no support in the Qur'an, the Sunnah, Fiqh or the practice of the Muslim Ummah.

In a follow- up letter in 1998, FCNA asserted that:...All Muslims should follow the community of pilgrims at the sacred Mosque in Makkah concerning the determination of Arafat and Nahr. The month of Dhul-Hijja is, therefore, established by their decision.

".....However, concerning the determination of the day of Arafat and the day of Nahr, Ulema have unanimously agreed that it is absolutely not permissible for the Muslims to differ on this point...."

FCNA did not quote the source for such an opinion, and have yet to come up with any authentic Ayah or Hadith which binds the Muslims all over the world to follow the date of Arafat and Nahr in Makkah instead of their own sighted crescent.

Al-Fasi in his book (V1, p. 123) says: "the Fuqaha have agreed in accepting the principle of variations in matla for Dhul-Hijja. For Hajj, all Muslims (present in Makkah for Hajj) will follow the sighting of the crescent as established in Makkah. For sacrifice (in other towns), every group will follow its own sighting in its area and that has to be on the tenth of Dhul-Hijja (by the sighted crescent in their location)."

Obviously, following the date of Arafat, as determined locally in Makkah Mukarramah, is obligatory only on the community of pilgrims and they cannot insist on following the sighting in the countries from where they have come. FCNA's assertions relate to the date of Arafat and Nahr in Makkah, and not all over the globe. Ulema asked Hujjaj to abide by the Makkah date to eliminate confusion and dissension among those who have gathered there to perform Hajj.

Asking the Muslims all over the world to follow the official announcements in Saudi Arabia for Eid-Al-Adha is "Taklif ma la Yutaq" (an impossible burden and hardship). Despite modern means of communication, Muslims in all corners of the world cannot ascertain the date of Arafat from there.

Eid-Al-Adha is on the 10th day of Dhul-Hijja. If the Muslims all over the world accept FCNA's opinion, they will face a dilemma. In many years we, in North America, will see Dhul-Hijja crescent a day ahead of Makkah. Should we delay our Eid prayer o 11th day? On the other hand, many Muslim communities will see a crescent a day after Makkah. Should they pray on the 9th of Dhul-Hijja? And this is no the end of the problem. Should this adjustment in dates be only temporary for one day (going back to sighted dates afterwards and thus having two 11 or 9 dates of Dhul-Hijja) or should the other months also be changed? Those who prayed on their sighted 9th will have 31 days and

those who prayed on the 11th will have only 28 days in Dhul-Hijja. Should they adjust their previous and following months as well?

FCNA's decision is more surprising especially after it has been proved beyond doubt that the day of Arafat during the last 20 years was NEVER based on the actually sighted crescent in Makkah. For example, the official Saudi announcement of the day of Arafat in 1990 claims that the beginning of the month of Dhul Hijja 1410 was established from Saturday night, and that the day of Arafat will be Sunday, July 1, 1990.

How were the Shariah requirements of evidence, as claimed here, fulfilled? Was it enough that 1-2 (or some) witnesses claimed a sighting on what was the 29th of Dhul Q'ada according to Saudi Taqweem?

How about the following incontroversible facts:

1.The new moon of Dhul Hijja was not even born in Saudi Arabia on Friday, June 22, 1990.

2. The invisible moon had already set (only calculated, as nothing is visible) BEFORE sunset. (How could anyone see a crescent when there was none on the horizon? How qualified as a judge are those who have been accepting these testimonies as valid for years?)

3. Why was this crescent NOT SEEN in any country west of Saudi Arabia on Friday? (Even on Saturday June 23 Dhul Hijja crescent was NOT SEEN from Australia to Pakistan. Muslims in those countries celebrated Eid-Al-Adha on Wednesday July 7,1990).

Evidently both Saudi claims: a) Dhul Hijja crescent was seen on Friday and b) Friday June 22,1990 was the 29th day of Dhul Q'ada were totally false and unacceptable by all standards.

If Saudi Ulema ever try to see the crescent in their cities and towns, as they always state in their fatawa, they will quickly find out that officially announced Saudi dates are NOT BASED on ACTUAL sighting of a crescent, and Saudi Taqweem Ummal-Qura 29/30 dates are not 29/30 of the Islamic month.

It is an observational fact that if the Saudis go strictly by a sighted crescent in Makkah then most countries on the west of Makkah will have their day of Eid-al-Adha when it will the Day of Arafat in Makkah. If we cannot force the Saudis to change their dates, at least we should not follow them blindly.

Often a very circuitous argument is used to convince the Muslims in North America to follow the date of Arafat in Makkah for their Eid al-Adha: As Eid al-Fitr is a sequel to Ramadan, Eid al-Adha is to Hajj. Certain rituals, i.e. the sacrifice on the tenth day of Dhul Hijja are common to both. The Hajj is on the 9th day and Eid on the 10th. Therefore. Eid al-Adha should be celebrated on the day following the day of Arafat in Makkah.

We did not find any support for such an assertion in the Qur'an, the Sunnah or the deliberations of the Muslim jurists despite intensive research and inquiry into the sources of Islamic law. The proponents of this proposal never bothered to explain some basic issues arising as a consequence of such a linkage between the Hajj and the Eid al-Adha celebrations all over the world.

For example, if the beginning of Dhul Hijja month, based on the sighted crescent in various areas of the world will not coincide with the official date of Hajj in Makkah (some countries will be a day ahead and others a day behind), then what should they do in practice? Should those countries change their dates – arbitrarily- or leave their dates of Dhul Hijja intact? Should they move only the day of Eid al-Adha and the days of sacrifice one day one way or the other to conform/coincide with the day following the day of Arafat at Hajj? If the change of dates of Dhul Hijja results in a 28/31 days long month, will this be acceptable? According to the Hadith an Islamic month is only 29 or 30 days long. How far will this correction of date/days be carried retroactively? Say we carry it to the preceding Ramadan, and it becomes 30 days. Will then an extra day of fasting be obligatory? In case Ramadan was 30 days, and the correction made it 31 days, then what to do?

On the contrary, if the dates of Dhul Hijja will be kept intact, but only the day of Eid and the days of sacrifice changed to coincide with the Day of Arafat, then we need a justification and a precedence for celebrating Eid-al-Adha on the 9th day of Dhul Hijja.

The Ayah 27-28, 34 and 36, etc, may be quoted from Surah Hajj in support of linking Eid al-Adha to the Hajj. But those ayahs link 'zikr' (remembrance of Allah) in a known number of days as well, and such a tie may create more complications. Remembering Allah is 'common' for those who are performing the Hajj and for the rest of the Muslims who are saying takbirat of Tashriq. Then why should not their days of 'zikr' also coincide?

Similarly, Ittihad-I Matali' (the whole world being a single horizon) is added as a supporting argument for this position. On a closer scrutiny we finds that:

1. A sacrifice is not obligatory on all Hujjaj. Those who are performing 'Mufrad' Hajj donot have to make a sacrifice.
2. Hujjaj do not perform Eid-al-Adha prayer.
3. Hujjaj may offer the sacrifice any time after day break

On the other hand

1. Eid al-Adha prayer is not obligatory on the dwellers of small villages and isolated areas, but they have to offer a sacrifice if they possess wealth equal to 'Nisab'
2. Those who have to offer sacrifice cannot do so before Eid-al-Adha prayer.

These facts make it very clear that the sacrifice at Hajj and the sacrifice of al-Adha, despite similarities are tied to two different obligations, at two different places and rituals. One is related to Hajj and the other for the rest of Muslims. Eid-al-Adha. therefore, is in no way tied to Hajj rituals.

The Four Imams Of Fiqh (Jurisprudence)

1.Imam Abu Hanifah (Rahmatullah Alayh)

The *Hanifah* school of Fiqh was the first to be founded by *Nu'man bin Thabit bin Zuta bin Mah, an 'Ajami* or non-Arab scholar who is well known by his *Kunyah Imam Abu Hanifah* (d. 150 A.H.) in *Kufah* in Iraq. *Kufa* during this period had become well known as a seat of learning. The legacy of *'Abdallah bin Mas'ud* (d. 32 A.H.), the *Sahabi* and a great scholar of the *Qur'an* and the *Sunnah* had flourished in *Kufa* as it was there that he taught from the time that he was sent by caliph *'Umar* as a *Qadi* and a scholar-teacher.

His Early Life:

Imam Numan bin Thabit Abu Hanifah belonged to that pious period of the *Tabi'in*, the successors of the *Sahabah* (the companions of the Prophet (*Sallallahu Alayhi Wasallam*). The famous historian *Khatib* of Baghdad says that *Abu Hanifah* was born in the year 80 A.H. His father *Thabit* called upon Caliph *'Ali* to pray for him and his family. *Khatib* says "I believe that his prayer bore fruit." *Abu Hanifah* was a *Tabi'i* since he had the good fortune of witnessing the period in which some *Sahabah* still lived till his early youth. The notable names of *Anas bin Malik* (d. 93 A.H.) the personal attendant of the Holy Prophet (*Sallallahu Alayhi Wasallam*), and *Sahl bin Sa'd* (d. 91 A.H.) while *Abul Tu'fail 'Amir bin Wathilah* (d. 100 A.H.) when *Abu Hanifah* was twenty years old. *'Aini*, the commentator of *Hidayah* says that *Abu Hanifah* even heard *hadith* from the *Sahabah*.

Abu Hanifah was first brought up as a trader like his ancestors; but he soon started taking deep interest in education. During this period Islamic learning was being spread by great *Tabi'i* scholars and Imams like *Auza'i* in Syria, *Hammad al-Basrah, Sufyan al-Thauri in Kufah, Malik bin Anas* in Medina, and *Laith* in Egypt.

His Education:

One day, when *Abu Hanifah* was passing by the house of *Imam Sha'bi*, a learned scholar of *Kufah, Sha'bi* mistook him as a student, and asked: "Where are you going, young man?" *Abu Hanifah* named a merchant whom he was going to see. "I meant to ask", said *Sha'bi*, "whose classes you attend", Nobody's Sir". *Sha'bi* said: "I see signs of intelligence in you. You ought to sit in the company of learned men ". As if it sparked a new light in *Abu Hanifah's* heart, he embarked on studies, and became a great Imam in the field of *Fiqh* and *Hadith*.

He attended lectures of *Hammad* in *Fiqh* and then began his study of *Hadith*. *Abul Mahsin al-Shafi'i* gives a list of *Hadith* teachers of *Abu Hanifah*, ninety-three of whom belonged to *Kufah* who were *Tabiin*.

The scholars from whom he learnt in *Kufah* were *Sha'bi, Salaman bin Kuhail, Manarib bin Dithar, Abu Ishaq Sabi, 'Aun bin 'Abdallah, Amr bin Murrah, A'mash, Adib bin Thabit al-Ansari, Samak bin Harb* and many others. In *Basrah*, he learnt from *Qatadah* and *Shu'bah*, famous *Tabii* scholars who had studied *Hadith* under *Sahabah* of the **Prophet** (*Sallallahu Alayhi Wasallam*). *Sufyan al-Thauri* calls *Shu'bah "Amir al- Mu'minin fil Hadith"*, the leader of the believers in *Hadith*. *Shu'bah* was so much impressed by and attached to *Abu Hanifah* that once he said of him:" just as I know that the sun is bright, I know for certain learning and *Abu Hanifah* are doubles of each other." *Shu'bah* had permitted *Imam Abu Hanifah* to teach *Hadith* and narration. Someone asked *Yahya bin Mu'in*, one of the teachers of *Imam al-Bukhari* about *Abu Hanifah*. He replied: "It is enough for me to know that *Shu'bah* had permitted him to teach *Hadith* and narration. *Shu'bah* after all was *Shu'bah*."

After completing his education in *Kufah* and *Basrah, Imam Abu Hanifah* went to *Makka* and *Medina*, the famous heads of religious learning, and enrolled as a student of the famous scholar *'Ata'bin Abi Rabah*. *'Abdallah bin Umar*, the son of Caliph *'Umar*, recognizing merits of *'Ata bin Abi Rabah*, "why do people come to me when *'Ata bin Abi Rabah* is there for them to go to?" During the Hajj period, there used to be a government proclamation prohibiting anybody but *'Ata bin Abi Rabah* from giving *Fatawa* (Juristic decision).The great scholars like *'Auzai, Zuhri* and *'Umar bin Dinar* were alumni of his school. *'Ata bin Abi Rabah* interviewed him about his beliefs while enrolling him in his class. *'Abu Hanifah* replied: "Sir , I do not speak ill of the *Aslaf*(people of earlier generations), do not call sinner *Kafirs* and believe in *Qada* and *Qadar*(Predestination and Freewill)". *'Ata* was pleased on hearing this and permitted him to be his student. Until 'Ata's death in 115A.H. *Abu Hanifah* always visited him when-ever he visited *Makka* and respectfully sat in his study circles. While in *Makka*, he also attended the classes

of *Ikramah*, a disciple of the famous scholar *'Abdallah bin Abbas*. He had the good fortune of learning *Hadith* and points of *Fiqh* from *Sayyidna'Ali, Abu Hurairah, 'Abdallah bin 'Umar, 'Aqabah bin 'Umar, Safwan, Jabir* and *Abu Qatadah* apart from his master *'Abdallah bin 'Abbas*.It is said of *Ikramah* that he taught at least seventy *Tabiin*. *Sa'id bin Zubair* was once asked: Did he know of someone more learned than him among his contemporaries? He replied that it was *Ikramah*. *Ikramah* taught Imam *Abu Hanifah* with great care and personal attention, making him so very proficient that he gave *Abu Hanifah* to exercise personal judgement and rulings in his life-time.

His Encounter with Imam Baqir

Imam Abu Hanifah's fame as a great scholar and his intellectual gifts and originality had spread far and wide. But along with fame also increased the adverse remarks of some superficial observers of his being a *Qayyas*, one who made analogical deductions. On his second visit to Medina, he met *Imam Baqir*, the latter addressed him in these words:

"So it is you who contradicts the traditions of my grandfather on the basis of *Qiyas*. *Abu Hanifah* said: "May Allah forbid. Who dare contradict the *Hadith?* After you sit down, Sir, I shall explain my position". The following conversation that took place between the two great men, explains how much attached *Imam Abu Hanifah* was to the fundamental principles of Islam:

Abu Hanifah: "Who is the weaker, man or woman?"

Imam Baqir: "Woman"

Abu Hanifah: "Which of them is entitled to the larger share in the inheritance?"

Imam Baqir: "The man"

Abu Hanifah: "Now, if I had been making more deductions through analogy, I should have said that woman should get the larger share, because on the face of it, the weaker one is entitled to more consideration. But I have not said so". "To take up another subject, which do you think is the higher duty, prayer *(Salat)* or fasting *(Saum)*?"

Imam Baqir: "Prayer (*Salat*)".

Abu Hanifah: "That being the case it should be permissible for a woman during the period of her *Haidh* (menstruation) to postpone her prayers and not her fasts (which is lower than prayers). But the ruling I give is that she must postpone her fasting and not her prayers (following the foot steps of the Messenger of Allah".(Sallallahu Alayhi Wasallam)

Imam Baqir was so much impressed by this dialogue and the firmness of *Imam Abu Hanifah's* faith and his love for the Prophet (Sallallahu Alayhi Wasallam) that immediately got up and kissed *Imam Abu Hanifah's* forehead."

Imam Abu Hanifah said, "The *Sahabah*, who possess the rank of *Qadi* and *Mufti*, I follow them". "I follow *Sahabah* and do not consider it permissible to differ with them"

If any *Sahabah* has given any fatwa in any problem, I shall follow him and shall not differ with him, I follow all such *Sahabah (AlManaqib Al-Mawfaq* vol. 1)

His Humility:

Imam Abu Hanifah later learnt for some time from *Imam Baqir* and *Imam Ja'far al-Sadiq*. *Imam Abu Hanifah* as a keen scholar never felt below his dignity to learn from anyone. Imam Malik was thirteen years his junior, but he often attended his lectures and learned *Ahadith* from him. Imam Malik used to receive him with a great respect and used to make him sit beside him. *Imam Abu Hanifah* is particularly famous for having had innumerable teachers. *Abu Hafs* says that *Abu Hanifah* learnt *Ahadith* from at least four thousand scholars. One main reason why Imam *Hanifah* attached himself to so many teachers and attended so many schools was that he wanted to acquaint himself with the different principles and methods in vogue so that by a comparative study of them could arrive at some system of his own. Although his merit was recognized by his teacher *Hammad*, and had become a real *Mujitahid*, due to his sincere regard he refrained from establishing a school of his own even though he was forty years of age. As long as *Hammad* lived, he never stretched his feet towards his house out of respect for his teacher. When *Hammad* died in 120 A.H., he was offered his chair. He became so very famous that everywhere he traveled, people gathered round him for interviews, discussions and debated with him. His students came from all over the Muslim World. He was visited by a large number of people to listen to his religious discourses so much that he began to be suspected of complicity in every upheaval that took place in that country.

***Imam Abu Hanifah's* Rejection of *Qadis* Post:**

In 132 A.H. *Umayyads* was overthrown by the Abbasids. The first 'Abbasid Caliph died only after his rule for four years, and was succeeded by his brother *Mansur*. Apart from the extermination of *Umayyads*, *Mansur* starting pouring out his hatred against the *Ahl al-Bait*. In 145 A.H. the followers of *Muhammad Nafs Zakiyyah* took up arms against *Mansur*. The latter died fighting against *Mansur's* forces, and his brother *Ibrahim* continue the fight after him. *Imam Abu Hanifah* had supported *Ibrahim* because of his just cause. Later when *Ibrahim* was overpowered in 146 A.H. by the Caliph, he began to arrest the supporters of *Ibrahim*, one of whom was *Imam Abu Hanifah*. But when he was brought to the court, his courtiers recognized and respectfully presented him to the Caliph, saying: "This man is the greatest living *Alim* (learned man)". When *Mansur* listened to the Imam and realized how learned he was, he offered him the post of *Qadi* (Judge). *Imam Abu Hanifah* declined the offer, saying: "He was not fit for the post". *Mansur* became angry and shouted: "You are a liar." He immediately retorted: "If I am a liar, then my statement that I am not fit for the post, of a *Qadi* is true since a liar cannot be appointed as a Judge."

Mansur, in anger, took a vow that he would make *Abu Hanifah* accept the post, but the Imam too, boldly vowed not to accept it. The caliph ordered that he should be imprisoned. But his reputation as a scholar and teacher made the Caliph to allow him to teach even in the prison. *Imam Muhammad bin al-Hassan*, the famous disciple of *Imam Abu Hanifah* was tutored while in prison. When more and more people visited the prison to the Imam, *Mansur* saw another danger to his authority, and decided to poison the Imam.

His Death:

In the month of *Rajab* 150 A.H., the great Imam died due to the effect of poison while he was saying his prayers. The *Janazah* prayer was performed six times, and each time fifty thousand people took part in the prayers. Even after his burial, people kept on coming from different places saying funeral prayers for about twenty days.

Disciples of *Imam Abu Hanifah*:

Imam Abu Hanifah left a large number of disciples behind him. *Abul Mahasin Shafi'i* has listed the names of nine hundred and eighteen disciples. But the most well known of them are the following:

1. ***Qadi Abu Yusuf*:**

   He was born 113 A.H. and was a son of a poor labourer. *Imam Abu Hanifah* helped financially to relieve his problems. After *Imam Abu Hanifah's* death, he was appointed *Qadi* in the year 166 A.H. *Caliph Mahdi*. *Harun al-Rashid* appointed him *Qadi al-Qudat*, the Grand *Qadi* or Chief Justice. As a versatile scholar: Apart from his masters over *Fiqh*, he was very well versed in *hadith*. He has written many books which are quoted by *Ibn al-Nadim* in his famous work *Kitab al-Fihrist*, but the most well known is his *Kitab al-Kharaj* which is a collection of Justice views on *Kharaj* (tribute), *Jizyah* Tax, classification of lands according to its productivity, etc. He has also fearlessly admonished the Caliph in this book. He died in 182 A.H.

2. ***Muhammad bin al-Hasan al-Shaibani*:**

   Imam Muhammad was born in 135 A.H. near Damascus. He came to *Kufah* for his studies He learnt from *Imam Abu Hanifah* while he was in prison, and after his death, he completed his education under *Imam Abu Yusuf* and went to Medina, where he learnt *Hadith* from *Imam Malik*. *Imam Shafi'i* is one of his eminent pupils. *Imam Shafi'i* has said: "Whenever *Imam Muhammed* expounds a point of law, it seemed as if the revealing angel had descended upon him. According to *al-Nawawi*, the famous *Muhaddith*, *Imam Shafi'i* once said : "I learnt a camel load of learning from *Imam Muhammed*". *Imam Ahmad bin Hanbal* was once asked as to where from he had learnt all the subtle points of law, he replied: "From the books of *Muhammed bin al-Hasan*". His famous works are the *Mabsut*, originally written by *Abu Yusuf* but revised and edited by him. The other works are *Jami'al-Saghir*, *Jami 'al-Kabir*, *Ziyadat*, *Kitab al-Hujaj* and *Siyar Saghir wa Kabir*. He died in 189 A.H.

3. ***Imam Zufar*:**

   He was born in 110 A.H., and was a great scholar of *Hadith* and very well versed in *Qiyas*. *Imam Abu Hanifah* used to call him the greatest of his companions in the field of analogical deductions. He died in 158 A.H. The followers of the Hanafi school have spread throughout the world particularly in Asia and the Middle East.

2.*Imam Malik bin Anas (Rahmatullah Alayh)*

The period of the *Sahabah* (companions of the Prophet (Sallallahu Alayhi Wasallam) had just come to an end when *Imam Malik bin Anas* was born. Medina, the city of the Prophet (Sallallah Alayhi Wasallam) (*Madinah al-Rasul*) and the city par- excellence, was the centre of Islamic learning during that period since the disciples or pupils of *Sahabah*(companions of the Prophet (Sallallah Alayhi Wasallam), known as the *Tabiun*, were the recognized masters of Islamic learning who attracted scholars from different parts of the Muslim world to Medina.

His Early Life:

Imam Malik was born in the year 93 A.H., as mentioned by *Sam'ani* in his famous work on genealogy *Kitab al-Ansab* and *Dhanabi* in his *Tadhkirkah al-Huffaz*.

The Imam belonged to a royal Arab family of *Humair* from Yemen which had settled in Medina after the advent of Islam. Just as the family of Imam Malik was famous for their hospitality and other qualities before Islam, they became equally well known after they had accepted Islam but in a different way altogether. Their services to the cause of Islam will be remembered in Islamic history for all time to come. The genealogy of the Imam runs as Malik, the son of *Anas*, the son of *Abu Amir*, the son of *'Umar*, the son of *Harith*, the son of *Ghiman*, the son of *Habthil*, the son of *'Umru*, the son of *Harith* who was also well known as *Dhil-Subh*. It was *Abu 'Amir* who accepted Islam in the family. *Imam Malik's* nickname (*Kuniyyah*) was *'Abdallah* but when he became very famous as a great scholar in Medina, people referred to him as Imam Dar al-Hijrah, 'the leader of the House of Migration' meaning the leader of *Fiqh* in Medina.

The period of *Imam Malik's* birth was the period of rule of the Umayyad Caliphate and the reign of *Caliph Walid bin 'Abd al-Malik*, the third ruler of *Umayyed* dynasty, whose territories had expanded up to Spain in Europe, the *Maghrib* in Africa and India in Asia. Islam had spread far and wide , and enthusiastic Muslim scholars, Arabs and non-Arabs alike , came and lived in Medina to sit at the feet of the famous scholars like *Imam Malik bin Anas*

His Education:

The family of Imam Malik, during his early childhood, had already become well known as scholars and teachers in Islamic learning. Imam's grandfather, who also bore the same name as the Imam, was a famous scholar of *Hadith* and is considered to be one of the authentic narrators of *Ahadith* was alive until Imam Malik reached the age of ten years. By that time Imam Malik had started his schooling , although as a child he could not directly benefit from his deep learning except the everlasting impressions and the encouraging words of counsel and love played an important role in building the character and zeal for learning for the Imam. Imam's uncle *Abu Suhail Nafi'* was a recognized scholar of *Hadith* and has the fame of being the teacher of *Imam Zuhri*, a very famous contemporary of Imam Malik. Imam Malik learnt *Ahadith* from his uncle. Imam's father *Anas* and his uncle *Rabi'* were also scholars of *Hadith* as they have narrated *ahadith* from their father Malik (*Imam Malik's* grandfather). *Imam Malik* was such a keen scholar right from his childhood that once his teacher was lecturing to his students and a snake fell into his lap from the ceilings. All his students ran away while he kept sitting undisturbed as if nothing had happened at all. He was so much engrossed in his studies, that even a snake did not move him.

Imam's Teachers:

1. ***Abu Radim Nafi'bin 'Abd al-Rahman*:**

   In the field of *Qur'anic* studies, Imam learnt how to read and recite the Holy *Qur'an* according to the established principle, of *Tajwid* from the very famous scholar *Abu Radim Nafi'bin Abd al-Rahman* who is well known in this field throughout the Muslim world even today. *Abu Radim* died in the year 169 A.H.

2. ***Nafi'*:**

   Nafi' was a great scholar of Hadith during the early years of *Imam Malik's* life . He learnt this science from his famous master *'Abdallah bin 'Umar* since *Nafi'* was his freed slave who served him for 30 years of his life. Those who knew the place of *'Abdallah bin 'Umar* in *Hadith* literature would realise what a great opportunity it was for *Nafi'* to learn from such a great scholar who was always surrounded by pupils. *'Abdallah bin 'Umar* as the son of *'Umar bin al-Khattab*, the second caliph of Islam, and one of the closest companions of the Prophet (Sallallahu Alayhi Wasallam)

   Apart from learning *Ahadith* from *'Abdallah bin 'Umar, Nafi'* had also the good fortune of serving the other companions and servants in the field of *Hadith* like *'Aishah, Umm-Salmah* , *Abu Hurairah*, the famous

narrator of *Ahadith*, and *Abu Sa'id al-Kudhri* and many others. His pupils include not only Imam Malik but other luminaries of that period whose names are famous in Islamic learning like *Ibn-Jarji, Imam Zuhri, Imam Auza'i* and *Ayyub Sakhtiyani*. *Imam Malik* was in a habit of asking juristic opinions of his great teacher adding: What did *Ibn'Umar* say about these issues:?" who could be a greater authority on the juristic decisions and opinions of '*Abdallah bin 'Umar* than his closest man like *Nafi'*. The Imam also loved his teacher for his devotion, integrity and honesty that he often used to say that once he heard an opinion on *Hadith* narrated by *Ibn Umar* from his teacher *Nafi*, he does not need any further proof on the issue.

This is the reason why *Muwatta* is full of various *Ahadth* which are narrated by *Imam Malik* on the authority of *Nafi* who heard them from *Abdullah Ibn Umar*.

The pious caliph *Umar bin Abdul Aziz*, who himself was a great scholar, chose *Nafi* as a teacher of Egyptians and sent him there. It is only in Islam that a slave, through his piety, devotion and scholarship, could be raised to such a high authority that *Ahadith* narrated by him were considered to be authentic and he was respected as a great scholar by the ruling caliphs. He died in 117 A.H. *Imam Malik* other teachers were:

3. ***Ja far al-Sadiq***: (died in 198 A.H.) 4. ***Muhammed bin Yahya al-Ansari'***: (died 121 A.H.)
5 ***Abu Hazim Salmah bin Dinar***: (died in 140 A.H.) 6.***Yahya bin Said***: (died in 143 A.H.)
7. ***Hisham bin U'rwah***:

The Famous Pupils of Imam Malik:

1. *Yahya bin Yhaya al-Masmudi* (d. 234 A.H.) belonged to the Berber tribe of Spain. He traveled twice to see *Imam Malik* to learn from him and then returned to his country to teach the science of *Hadith* and Jurisprudence. The Emir of Cordova asked him to accept an appointment as the *Qadi* of Cordova, but he declined. He was a very pious man of his time. *Yahya* went to Medina in the last year of *Imam Malik's* life and learnt from him the famous *Muwatta* except three chapters from the Book of *I'tikaf* since *Imam Malik* died later in the year 149 A.H. *Yahya* was present in his funeral prayers and burial. *Yahya* also came closer to other pupils of *Imam Malik* like *Abdullah bin Wahab, Laith bin Sa' d al-Masri, Sufyan bin Aiyinah* and *Ibn al-Qasim*, the author of *Al-Muhawwahah*.

   It was through his narrations that *al-Muwatta* became well known in the *Maghrib*. He died in 234 A.H.
2. The other famous pupil of *Imam Malik* was *Ibn Wahb Abu Muhammad Abdallah bin Salmah al-Fahri al Masri*. His famous works include *al-Jami al-Hadith, Kitab al-Manasik, Kitab al-Maghazi and Kitab Tafsir al-Muwatta*. He died in 199 A.H.
3. *Abi Abdallah abd al-Rahman Abd al-Rahman bin al-Qasim bin Khalid al-Thasri* was another illustrious pupil of *Imam Malik*. He died in Egypt in 191 A.H.

The other pupils were:

Abu Abd al-Rahman Abdallah bin Muslimah al-Harith. (d. 221 A.H.)
Abdallah bin Yusuf al-Damishqi
Abu Yahya Ma an bin Isa bin Dinar al-Madani (d. 198 A.H.)
Said bin Kathir bin Afir bin Muslim al-Ansari (d. 226 A.H.)
Yahya bin Yahya bin Bikir al-Masri (d. 231 A.H.)
Abi Masab al-Zuhri, Qadi of Medina (d. 242 A.H.)
Masab al-Zubairi
Muhammad bin al-Mubarak
Muhammad bin al-Hasan al-Shaibani.

***Imam Malik* as a Teacher**

According to *Dhahabi* in his famous work *Tadhkirah al-Huffaz*, even *Imam Abu Hanifah* used to sit in the presence of *Imam Malik* with such respect as one sits in the presence of one's teacher. It reflects great humility on the part of the older scholar *Abu Hanifah*.

Imam Malik, the teacher would sit on a high seat with the book of Allah and his collection of *Hadith* by his side and the students will sit around the teacher, and they would jot down notes of the lectures of the Imam. If the number of pupils grow very large, one of the most bright pupils with strong memory would stand up and repeat the teacher's words without altering the theme and substance of the master's words. The person chosen by *Imam Malik* to do this job was *Ibn Ulliyyah* and Imam's contemporary scholar, *Ibn Shu ' ba*, had chosen *Adam bin Abi Ayas* for the same function.

Imam Malik's contemporaries were luminaries in the field of Islamic scholarship and particularly Islamic jurisprudence. The scholars who were alive at that time were *Imam Auzai* in Syria, *Hammad at Basrah, Imam Abu Hanifah* and *Sufyan al-Thawri* at *Kufah, Laith* in Egypt.

***Imam Malik* as a *Muhaddith* and a Jurist**

As a great *Muhaddith* that is a scholar and authority on the science of *Hadith*, he scrutinized all kinds of narrations, sermons of the Prophet (*Sallallahu Alayhi Wasallam.*), expatiation on *Qur'anic* and other stories, saying about excellences and the biographical narrations by the *Sahaba* and their way of life. He then compiled about a thousand *ahadith* after careful consideration in his famous *Muwatta.*

Although *Imam Malik* is a famous *Muhaddith* (Traditionist) his legal theories and decisions required the use of *Ijtihad. Ibn Qutaibah* (d. 276 A.H.) the famous traditionist, therefore has enumerated him as one of the *Ahl al-Ray* in a chapter of the same name in his *Kitab al-Ma 'arif.*

During the period of *Imam Malik*, the famous scholars of *Hadith* were of two categories although both of them were engaged in rendering their best service. One group concerned themselves with collecting *Ahadith* and *Riwayat* (narrations). The collection of *Hadith* was also a marathon task, and it required traveling from place to place even to record one *Hadith* and establish the chain of its narrators. The other group of pious scholars collected and examined the *Ahadith* with a view to deducing from them commandments and juristic decisions.

As a jurist he fearlessly gave his *fatawa* (juristic decisions) even if the ruling Caliphs disliked it. The Imam publicly gave his opinion and was flogged because of this. *Ibn Abi Uways* has said that once *Imam Malik* told him that sometimes such questions are posed to him that out of anxiety he cannot eat or drink. If someone corrected him in any juristic opinion, the Imam used to accept it immediately. *Imam Malik* died 11th *Rabi Awwal* 179 A.H at the age of 86.

3. *Imam Muhammed Idris Shafi'I (Rahmatullah Alayh)*

Abu Muhammed 'Abdal Rahman bin Abi Hatim al-Razi who died in 327 AH is the earliest and the most accurate biographer of *Imam Al-Shafi'i* who says that *Muhammed Idris Al-Shafi'i* was born in Gaza, a small town on the Meditterainan Sea. Some other biographers say that he was born in *Asqalan(Askelon)* which is not far from Gaza in the year 150AH. He belonged to the tribe of Quraish, and thus was a descendant of *Prophet Muhammed* (*Sallallahu Alayhi Wasallam.*). After his father's death, his mother took him to Palestine and lived with a *Yemenic* tribe to which her ancestors belonged. Later she traveled to Mecca with *Al-Shafi'i* when he was ten years old. From his early childhood he displayed a sharp intelligence and was excellent in memorizing things. He was eloquent in speech and was very good in poetry and Arabic language apart from his legal studies.

His Early Life

As a child *Shafi'i* was a very intelligent and a bright boy, always very keen to learn the traditional Islamic sciences. Like every Muslim child in those days, he began his studies with the learning of the *Qur'an* and memorized it at the early age of seven years. During that time *Imam Malik's* famous work *Al-Muwatta* was a very well known book on *Hadith* and *Fiqh* in *Hijaz* and other parts of the Muslim world. We are told that *Al-Shafi 'i* memorized complete *Al-Muwatta* at the age of fifteen. He studied Islamic jurisprudence under the well known scholar *Muslim bin Khalid al-Zanji,* the Mufti of Mecca (died in 180AH) and *Sufyan bin 'Uyayana* (died 198 AH).

He left Mecca for Medina to study at the feet of *Imam Bin Anas*, a well known scholar and jurist in Medina during that time. *Imam Al-Shafi 'i* was then twenty years of age, and continued his study with *Imam Malik* until the latter's death in the year 179AH. By the time of *Imam Malik's* death, *Al-Shafi 'i* had already gained reputation as a famous jurist in *Hijaz* and other places.

***Al-Shafi 'i* in Iraq**

When the governor of Yemen visited Medina, he was so much impressed by the great learning of *Al-Shafi 'i* that he persuaded him to take up a government position as an administrator which *Al-Shafi 'i'* accepted for a short while. We were told that *Al-Shafi 'i's* frankness brought him in conflict with the government officials and was deported to Iraq in heavy chains in 187 AH. Various unfounded allegations including that of conspiracy were leveled against him. This happened during the Caliphate of *Harun al-Rashid* of the Abbasid dynasty.

Al-Shafi 'i was presented to the Caliph along with other conspirators but he ws pardoned by the Caliph when the eloquent *Al-Shafi 'i* successfully defended himself. In the court of *Harun al-Rashid,* it is said, he discussed with the Caliph every conceivable branch of knowledge including Greek medicine and philosophies in their original languages. Fortunately for him *Imam Muhammad bin Al-Hasan al-Shaybani* (died 189 AH) the famous *Hanafi*

jurist, was present in the court of *Harun*. He helped him by saying that *Al-Shafi 'i* was a famous scholar of *Fiqh* and his life must be spared. *Al-Shafi 'i's* discussion with *Harun* so much delighted the Caliph that he became his patron. *Al-Shafi 'i* found peace of mind and heart in Baghdad and devoted his time to serious studies with *Imam Al-Shaybani*.

With his bitter experience of the past government service, he vowed not to take up any government job again, although he was patronized by the Caliph.

Al-Shafi 'i who had so far studied in depth under *Imam Malik* had made him an expert in the *Maliki* school of *Fiqh*, but now, in Baghdad, he had a new opportunity to go deep into the *Hanafi* school of Islamic jurisprudence. He lived with the *Hanafi* jurists and discussed with them on various legal issued defending the position of his master *Imam Malik*, and became reputed as an upholder of *Ahadtih*. Thus, *Al-Shafi 'i* had the privilege of studying in depth of both the *Malik* and *Hanafi* systems.

His Study of Hanafi and Maliki Schools

Al-Shafi 'i then moved to Egypt in the year 188 AH via *Hariran*, Syrian and Mecca. Because of his earlier stay in Mecca, as well as his growing fame as an eminent jurist, he was well received in Mecca where he delivered lectures in *Haram al-Sharif*. In spite of his difference of opinion with *Imam Malik*, *Imam Al-Shafi 'i* respected the *Muwatta* of *Imam Malik* so much so that he says: "there has never appeared on earth a book that is closer to the *Qur'an* than the book of *Malik*. In yet another narration he has said that *Muwatta* is the most useful book after the *Qur'an*.

Later he returned to Baghdad to spend a short period of three or four years in 194 AH. While he was in Baghdad, *Caliph Mamun Al-Rashid* (218 AH) invited him to occupy the position of *Al-Qadi* (judge), but *Al-Shafi 'i* refused to accept the position. In the meantime, he was invited to come to Egypt by *Abdallah bin Musa*. He left Baghdad finally in the year 198 AH at the age of 50 years

***Al-Shafi 'i* in Egypt**

Al-Shafi 'i found himself in a peaceful and congenial atmosphere in Egypt. It was here that most of his mature works were written. He was always surrounded by large numbers of scholars from different parts of the world who came to learn *Fiqh* and *Usul al-fiqh* from him. His leading disciples like *Rabi bin Sulaiman al-Marali* (died 270 AH) *Abu Yakub al-Ruwayti* (died 231 AH) and *Abu Ibrahim bin Yahya al-Muzani* (died 274 AH) and many others keenly heard his discourses and every word that the great master uttered was recorded by them. It was the practice of *Imam al-Shafi 'i* that whatever was written down by his disciples was read aloud to him and he would go on correcting the text. This is the reason why the most accurate discourse of *Imam al-Shafi 'i* has come down to us. The famous works of *Al-Shafi 'i* like *Kitab al-Umm* and *Risalah* are the most famous contributions in the field of Islamic legal system.

Imam Shafi 'i was a man of impressive personality and was well known for his straight forwardness and *taqwah* (piety). He lived his life with meagre resources. Still he was very generous to the poor and the needy. His biographer *Al-Razi* says that he was in an habit of giving away to the poor everything that he could lay his hands on.

His Death

He died as a result of the natural illness on the last day of Rajab in the year 204 AH in the old Cairo, in Egypt. He was buried near Mount *Al-Muqattam*.

***Al-Shafi i's* Famous Works**

Out of the two great works of *Imam Al-Shafi 'i*, *Kitab al-Risalah Fi-Usul al-Fiqh*, commonly known as *al-Risalah*, the most famous book of Islamic Jurisprudence. *Imam al-Shafi i* himself refers to *al-Risalah* very often as "our book" or "my book", showing the importance he himself attached to *al-Risalah*.

The *Risalah* which has come down to us has made a great impact on the Islamic Jurisprudence in general. It gained him a title of the father of Islamic jurisprudence. *Risalah* was composed in Egypt after *Al-Shafi i* had settled there. Therefore, it reflects the mature legal opinions of *Imam Al-Shafi i* while he was at the Zenith of his career as a learned man in the field of Jurisprudence. In the *Risalah Imam Shafi i* has not only emphasized the *Sunnah* as the source of Shari ah but also draws heavily on *Sunnah* in formulating the rules of law. In reality, the *Risalah* was written mainly to defend the view points of traditionalists concerning the over-riding authority of the *Sunnah*. His greatest authority on *Sunnah* was *Imam Malik* and *Sufyan bin Uyayna*, whom he quotes time and time again.

On the other hand, his main experience was derived from intense debates that he had written with the *Hanafi* jurists during his stay in Baghdad. His discussions with the *Hanafi* jurists had made a great influence in his legal thoughts particularly during his stay with *Imam Muhammad al-Shaibani*. In his other famous book, *Kitab al-Umm Imam Al-shafi 'i* has devoted the whole section of the book to his discussion with eminent jurists of his time like *Imam Malik, Imam Auzai, Imam Abu Hanifah, Imam Abu Yusuf,* and *Imam Muhammad al-Shaibani*. This book shows how great a scholar *Imam Shafi 'i* was that he studied the works of these eminent jurists with great care and profoundity.

Imam Al-Shafi'i was undoubtedly a great jurist and an eminent scholar of *Hadith* who will always be remembered by people for all time to come.

4. *Imam Ahmad bin Muhammad bin Hanbal (Rahmatullah Alayh)*

Imam Abu Abdallah Ahmad bin Muhammad Hanbal was born in Marw on 20th of *Rabi al-Awwal* in the year 164 AH. His father, Muhammad was reputed as a warrior (*Mujahid*) who lived in *Basrah* in Iraq. It is said that when his father went to *Marw* as a ghazi Imam Ahmad was born during his sojourn in *Marw*. While still an infant he was brought to Baghdad where his father died at a very early age of thirty. The entire responsibility of bringing him up was thus thrown on his mother *Safiyah bint Maimunah bint Malik Al-Shaibani*.

His Early Life

Imam Ahmad was a very inquisitive and intelligent child, keenly interested in furthering his education. He began his early study of *Hadith* literature in the year 179 AH; when he was only sixteen years old. It is said that he became such a great scholar of *Hadith* that he remembered almost a million *Ahadith* and became an eminent jurist in his time as well as all the time to come.

***Imam Ahmad's* Teachers**

The following scholars were the teachers of *Imam Ahmad bin Hanbal. Imam Muhammad al-Shafi 'i, Bishr bin al Mufaffal, Ismail bin Ulayyah, Jarir bin Abdul Hamid, Yahya bin Said bin al-Qattan Abu Da'ud. Abdallah bin Namir, Waki bin al-Jarrah,* some of his teachers have narrated *Ahadith* from this illustrious pupil. They are *Abu Daud Aswal bin Amir, Imam al-Shafi 'i, Yahya bin Adam, Imam Bukhari, Imam Muslim* and *Yazid bin Harun.*

His illustrious pupils include *Abu Bakral-Alhram, Hanbal bin Ishaq, Abul Qasim al-Baghwi* and many others.

Relationship Between *Imam Ahmad* and *Imam shafi 'i*

The famous scholar *Abu-Bakr al-Baihaqi* has mentioned *Shafi 'i* as the most important teacher of *Imam Ahmad.* It is true that Imam Ahmad had special attachment with *Imam Shafi 'i* as seen through most of his narrations in his famous book *Musnad* Ahmad which are derived from *Imam Shafi 'i. Imam Shafi 'i* also had a great respect for Imam Ahmad because of his sincerity of purpose and outstanding scholarship. *Imam Shafi 'i,* in spite of his being the most learned in his time, used to refer to Ahmad whenever he had any difficulty about *ahadith. Imam Shafi 'i* has described Imam Ahmad as the "Most learned in the affairs of *ahadith.*"

Imam Ahmad's Taqwah

Imam Ahmad was a very pious scholar who devoted all his life in the service of *ahadith* and *Fiqh*. Once, when *'Abbasid caliph Harun al-Rashid* told *Imam Shafi'i* that he needed a *Qadi* to be sent to Yemen, *Imam Shafi'i* spoke to *Imam Ahmad bin Hanbal* who was then thirty years old and a student in the study circle of *Imam Shafi'i. Imam Ahmad* refused bluntly saying, "I came to your place in search of knowledge and not that you thrust upon me a delicate position of a *Qadi.*" *Imam Shafi'i* then kept quiet. Imam Ahmad was so very pious that even he did not like to pray behind his son or his uncle nor he went to their houses to eat because both of them had accepted government positions under the Caliph. It is said that once he was very hungry for three days, and he did not have anything in the house. His wife borrowed a little flour from a nieghbour and wanted to make bread as quickly as possible. She rushed to her son's house to bake the bread. *Imam Ahmad* did not like it and from that day onwards asked that the door leading to his son's house be closed. He did so because his son was an employee of the Caliph

Once *Caliph Ma'munal-Rashid* distributed some gold as *Sadaqah* among the scholars of *Ahadith.* While all the traditionists accepted it, *Imam Ahmad* refused to accept. When *Imam Ahmad* was in Yemen, his financial condition was very weak. His teacher, *Shaik Abdur Razaq* the famous *Muhaddith* and author of *Musannaf* came to know about it, and took a handful of *dinar* and presented it to Imam Ahmad. Imam Ahmad replied, "I do not need them". His condition at that time was such that his clothes had almost worn out, and he had no other dress to put on. He tried to hide himself in his house and closed the doors. People came in search of him and came to know the reason

for his hide out. They tried to offer a little money but Imam only accepted one *dinar* out of it on a condition that he would repay by rendering some service by writing or copying a book.

The famous *Muhaddith Abu Da'ud* says about Imam Ahmad that to sit in his company was a matter of gaining great reward in the next world (*al-Akhirah*). He never quarreled with any with any one in all his life. The scholar *Baihaqi* has reported from Imam Ahmad that when someone asked him a definition of a *Mutawakkil* (one who relies on Allah, Imam Ahmad that one who does not pin any hope on anyone but Allah.

His Inquisition

Imam Ahmad bin Hanbal in the later years of his life challenged even the Caliph and his religious authority. As a result, he was imprisoned for a long time and was treated very harshly by the rulers. But as a man of conscience, he never surrendered to the wrong-headed views of the authorities. There exist a lot of material on his inquisition. The suffering of *Imam Ahmad* really started when he came into conflict with the *Mutazilites* and their philosophical ideologies. The *Mutazilites* were the free thinkers and were patronized unfortunately by *Caliph Ma'mum al-Rashid, Mutasim Billah* and *Al-Wathiq* who had accepted the *Mutazilites* view-point and made it an official creed and had imposed it as a duty on all Muslims to follow it. *Imam Ahmad* and other traditionists flatly refused *Mutazilites* doctrines and condemned the mischief of the creation of the *Qur'an* which was supported by the ruling *'Abbasid Caliphs*. It was for this reason that he was brought before the inquisition from Baghdad to Tarsus in very heavy chains. Particularly, it was during the reign of *Caliph Mutasim Billah*, that he patiently suffered corporal punishment and secluded imprisonment.

The Caliph recognizing the learning and piety of *Imam Ahmad* went to him from time to time to request him to accept the creed of the *Mutazilites* in which case the Caliph himself would free him from all the chains and would become his follower and he would become the most favourite courtier. But *Imam Ahmad* refused to surrender to the confused *Mutazilite* ideology. In anger, *Caliph Mutasim* ordered his servants to trample him under their feet and many of his joints were dislocated as a result of this cruelty.

The Imam was kept in heavy chains. He was thrown in a prison in a prison in Baghdad where he spent nearly thirty months. There was no light in the cell, and he was not given a lamp at night. When the Imam insisted on his traditional belief and did not agree with the *Mutazilite* doctrines put forward by *'Abdal- Rahman al-Mu'tazili* and *Isahq bin Ibrahim al Mutazili*, a large group executioners were brought, his hands were tied and he was whipped until unconscious. But in spite of all the atrocities , and blood flowing due to flogging , *Imam Ahmad* kept on saying that Qur'an is uncreated, it is the knowledge of Allah *(Ilm* Allah and one who said that the knowledge of Allah is created has committed the sin of disbelief (*Kufr). Mutasim*, the Caliph was scared of his future in this world and the next world, and ordered the punishment to be stopped and chains to be removed on 25th *Ramadan* in the year 221 A.H. The wounds began to heal and *Mutasim* made sure that his deputies came and enquired of the health of the Imam. He repented for his actions. *Imam Ahmad* forgave all except those who had committed a great sin against the Book of Allah. *Imam Bukhari* says that when news of Imam's suffering reached *Basrah, Abul Walid Tiyalsi* said: "If *Imam Ahmad* had been born among the Israelites, perhaps he would have been a Prophet of Allah."

His Works

Imam Ahmad has written many books, but the most important of them are *Kitab al-'Amal, Kitab al Tafsir, Kitab al Nasikh wal Mansukh, Kitab al Zahid, Kitab al Masa'il , Kitab al-Fada'il, Kitab al-Mansik* and *Kitab al-Imam*. The most well known work of *Imam Ahmad* is his *Al-Musnad* in which the Imam has narrated more than fifty thousand and seven hundred thousand *ahadith* that he had collected. *Imam Ahmad* died in 241 A.H. The people of Baghdad turned for his funeral prayers.

By the end of the ninth century, the four major Sunni schools had come to subscribe to a common theory, namely that the primary sources of Islamic law are:

1. The *Qu'ran*
2. The *Sunnah*
3. The *Ijma'* (juristic consensus of opinion) and
4. The *Qiyas* (reasoning by analogy).

Extracted From

1. Khatib, Tarikh Baghdad
2. Ibn Jazlah, Mukhtasar Ta'rikh Khatib Baghdadi, see notes on Imam Abu Hanifah.
3. *Abdul Qasim bin Kas, Manaqib al-Nu'man*, quoted very often in *al-Damishqi's Uqud al-Juman fil Manaqib al-Nu'man.*
4. See Afandi, Muhammad Kamil (Qadi of Baghdad), Manaqib al-Imam al-A'zam, 1136 A.H. (in Turkish).
5. Al-Damishqi, Muhammad bin Yusuf bin Ali, Uqud al-Juman fi Manaqib al-Numan.
6. Sirat al-Nu'man (Urdu)translated into English by Hadi Husain.
7. Cf. Ibn Jazalah, Mukhtasar Ta'rikh Khatib Baghdadi.
8. Al-Damishqi, 'uqud al-Juman, op. cit., see chapter 16.
9. Cf. Yafii, Tabaqat al-Fugaha.
10. Ibn Khallikan, Abul Abbas Shamsal al-Din, Wafayat al-Ayan, ed. Muhammad Kuhji al-Din, Cairo 1948. See notes if Imam Malik.
11. Al-Zawadi, Manaqib Malik, p. 131.
12. Fath al-Mugith.
13. Al-Tabari, Dhail al-Mudhail, p.107.
14. Al-Dibaj, p. 25.
15. Al-Razi, Ibn Abi Hatim, Kitab Adab al-Shafi' wa Manaqibuh, ed. Muhammad Zahid al-Kathari, Cairo 1953.
16. Al-baghdadi, Khatib, Tarihk Baghdad, Cairo 1931, wol. 2, p. 59.
17. Ibn 'Abdal-Barr, Al-Intiqa, Cairo 1932, p. 71.
18. Ibn hajar, Twali al-Tasibi ma'ali Ibn idris, Cairo 1301 AH, pp. 79-82.
19. Ibn Hajr, Tawali al-Tasis, op. cit., p. 84.
20. Abu Zahra, Al-Shafi 'i, Cairo, 1948, p. 28.
21. Ibn Abi Hatim, op. cit., p. 71.
22. Al-Dhahabi; Tadkhirah-Huffaz See alo Ibn Abi yala; Tabaqat.

Aspects of the Salaat with evidences used by the Hanafi Madhhab

[Sifatus Salaah: The Method of Salaah in the Light of Authentic Ahadith]

Sheikh Muhammad Ilyas Faisal
Madina al-Munawwara

CONTENTS

- **Introduction**
  - Why Follow and Imam?
  - Difference of Opinion
  - Follow One Imam Only
  - Authenticity of Hadith
  - The Purpose of this Book
  - About this Book
- **Masnoon Method of Wudu**
  - Masah (passing wet fingers) Over The Nape.
  - Performing Masah Over Ordinary Socks
- **Prescribed Times For The Five Daily Salaah**
  - Masnoon Time For Zuhr Salaah
  - Masnoon Time For Asar
  - Masnoon Time For Fajar
  - Masnoon Method Of Iqaamah
- **Characteristics of the Salaah**
  - Covering of the Head During Salaah
  - To Raise the Hands upto the Earlobes
  - To Tie the Hands Beneath the Navel
  - Reciting Bismillah Softly
  - The Muqtadi (follower) Should Listen and Remain Silent
  - The Muqtadi Must Not Recite Surah Fatiha
  - The Qiraat of the Imaam suffices for the Muqtadi
  - The person performing salaah individually must recite surah fatiha
  - "Aameen" Must be said softly
  - Raising the Hands (upto the shoulders) During Salaah
  - Proof from the Practice of Rasulullah (sallallahu alaihi wasallam)
  - Proof from the Practice of the Sahaabah (radhiallahu anhum)
  - Jalsatul Istiraaha - Sitting briefly After The 2nd Sajdah Of The First Or Third Rakaat
  - Tashahhud
  - Rasing the Index Finger During Tashahhud
  - Durood Sharif
- **Miscellaneous**
  - Raising Both the Hands and Making Dua
  - Sunnats Before Salaat al-Zuhr
  - Sunnats Before Salaat al-Asr
  - Sunnats of Salaat al-Maghrib
  - 4 Rakaats Before Salaat al-Isha

- Three Rakaats of Witr
- Reciting Qunoot Before Ruku'
- Salaam Should Be Made at the End of the Witr salaah
- Two Rakaats Sunnah of Fajr
- Qadha of the Two Rakaats Sunnah of Salaat al-Fajr
- Salaat al-Tarawih During The Lifetime Of Rasuluilah (sallallahu alaihi wasallam)
- Salaat al-Tarawih During the Period of the Rightly-Guided Khulafa (TWENTY RAKAATS)
- The Takbeers Of Salaat al-Eid
- Distance Of Shar'i Safar (Travel in the Shariah)
- The Duration Of Time Pertaining To Qasr
- Manner of standing in the saff (rows of the jamaah)

INTRODUCTON

Very often the following question is posed to many people: "Do you follow the *Deen* of Imaam Abu Hanifa (R.A.) or the *Deen* of Rasulullah (*sallallahu alaihi wasallam*)?" "Obviously the *Deen* of Rasulullah (*sallallahu alaihi wasallam*)," comes the instant reply. The second question is then posed: "Why then do you call yourself a *Hanafi*?" The person not well versed is perplexed by this question. Doubts are then created in his mind. He soon starts gradually drifting towards the abandoning of *taqleed* i.e. following one of the four illustrious Imaams viz. Imaam Abu Hanifa (R.A.), Imaam Shafi'i (R.A.), Imaam Malik (R.A.) and Imaam Ahmad bin Hanbal (R.A.).

By means of the type of questions that have been mentioned above, a deliberate attempt is made to create a misconception in the minds of the unwary — that if you are a *Hanafi*, you are following the *Deen* of Imaam Abu Hanifa (R.A.), NOT the *Deen* of Muhammad (*sallallahu alaihi wasallam*). This is an absolute fallacy. Imaam Abu Hanifa (R.A.), Imaam Shafi'i (R.A.) and the other Imaams did not invent any *Deen* of their own. They strictly followed the one and only *Deen* — the *Deen* of Islam brought by Rasulullah (*sallallahu alaihi wasallam*). Their followers are hence also following the same *Deen* — the *Deen* of Rasulullah (*sallallahu alaihi wasallam*).

Why Follow an Imam?

The question that arises here is that why then should one follow any of the four Imaams? This can be answered by posing a counter-question: "Do you know all the various laws of *Deen*? Are you capable of extracting and deriving the laws pertaining to *wudhu, salaah, zakaah,* etc. directly from the Qur'an and Hadith? Do you know which *Hadith* has abrogated another? Do you have the ability to reconcile between the various *Ahadith* which apparently contradict each other? Do you know which verses of the Qur'an are general in their application and which verses are qualified by other texts? etc., etc." If one does not have the knowledge of these aspects, then one *definitely* does not have the ability to derive the laws directly from the Qur'an and *Hadith*. In that case the following *aayah* applies directly to oneself: ***"Ask those of knowledge if you do not know."*** (43:7) Hence when we do not have the enormous amount of knowledge and expertise that is necessary to derive the laws directly from the Qur'an and *Hadith*, we have opted to follow one of those great people who had attained that distinguished mastery in this field, among whom is Imaam Abu Hanifa (R.A.). Imaam Abu Hanifa (R.A.) is a *Taabi'i* (one who has seen a *Sahabi*). He attained the knowledge of *Hadith* from approximately 4000 *ustaads*. His piety was such that for 40 years he performed *fajr salaah* with the *wudhu* of *Isha salaah* (i.e. he did not sleep the entire night) [*Tareekhul Baghdad*]. His knowledge, brilliance and righteousness was such that all the great scholars of his time attested to his mastery. Thus one can be well assured that such a person is absolutely capable of deriving the laws directly from the Qur'an and *Hadith*.

Another reason for adopting one of the Imaams as a guide is the following *aayah* of the Qur'an: Allah Ta'ala says: ***"And follow the path of those who turn to me"*** (31:15). In order to "turn" to Allah Ta'ala, two aspects are basic requisites — knowledge and practicing according to that knowledge. In this regard the four Imaams were in an extremely high category. Imaam Abu Hanifa (R.A.) was regarded by various *Ulama* of his time as being the most knowledgeable of the people of that era (footnotes of Tahzeebut Tahzeeb vol. 1 pg. 451). Makki bin Ibrahim, who was one of the renown *ustaads* of Imaam Bukhari (R.A.), was a student of Imaam Abu Hanifa (R.A.). Imaam Abu Hanifa (R.A.) compiled a book of *Hadith* entitled *"Kitaabul Aathaar"* from among 40,000 *Ahadith*. Thus those who follow such a guide can be satisfied that they are strictly following the commands of Allah Ta'ala and His Rasul (*sallallahu alaihi wasallam*).

Difference of Opinion

At this point somebody may ask: "If all the Imaams deduced the laws directly from the Qur'an and *Hadith*, how is it possible for them to differ on various aspects?" In order to understand the reality of these differences, we will have to go back in history right upto the time of the Sahaaba (*radhiallahu anhum*).

Once Rasulullah (*sallallahu alaihi wasallam*) had just returned from a battle when he ordered the Sahaaba (*radhiallahu anhum*) to immediately proceed to the place of Banu Quraizah — a clan of Jews who lived on the outskirts of Madina Munawwarah. The purpose was to lay a siege upon them for having broken the pact that they had made with the Muslims. In order to impress the urgency of the matter upon the Sahaaba (R.A.), Rasulullah (*sallallahu alaihi wasallam*) said to them: "None of you should perform your *salaah al-Asr* except in Banu Quraizah." While the Sahaaba (R.A.) were still en-route, the time of *Asr* arrived. Some Sahaaba (*radhiallahu anhum*) felt that they should perform their *Asr* immediately. They regarded the instruction of Rasulullah (sallallahu alaihi wasallam) as actually being a command to proceed very swiftly to their destination. It did not imply that the *Asr salaah* could not be performed en-route. They thus performed their salaah there. Another group of Sahaaba (*radhiallahu anhum.*) viewed the instruction literally. They therefore continued and only performed their Asr salaah after having reached Banu Quraizah. Later when Rasulullah (*sallallahu alaihi wasallam*) was informed about this, he did not rebuke either group. [*Sahih Bukhaari*]

Thus we find that the difference arose from a point of interpretation. However, this difference of interpretation is only entertained when it comes from a person who has in-depth knowledge of *Deen* and has attained a mastery in the Qur'an and *Hadith* and the other related aspects. At times a difference of opinion occurs due to the different narrations that are found with regards to a particular aspect. One Imaam gives preference to one narration on the basis of various criteria while the other Imaam, in the light of his knowledge, prefers the other narration. This is basically the manner in which these differences occur. However, just as Rasulullah (*sallallahu alaihi wasallam*) did not rebuke either of the two groups in the incident mentioned above, similarly since the Imaams have attained the status of a *mujtahid* (one who is capable of deriving the laws directly from the Qur'an and *Hadith*), they will not be blame worthy even if they have erred. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "When a *haakim* (ruler) passes judgement, and after having exerted his utmost effort he arrives at the correct solution, he gets a double reward. And if he errs after having exerted his utmost ability, he gets one reward." (*Bukhari* vol. 2 pg. 1092). Ibn al-Munzir (R.A.) while commenting on this Hadith writes that a ruler will only get this reward if he has thorough knowledge and in the light of his knowledge he passed judgement. (see footnotes of *Sahih Bukhari*; ibid). The four Imaams had the ability and necessary knowledge to practice *ijtihaad*. Thus they fall under the ambit of this *Hadith*.

Following One Imaam Only

Another point that often comes up is the following: Why is it necessary to follow one Imaam only? Why can one not follow a certain Imaam in one aspect and another Imaam in another aspect? The simple answer to this is: On what basis will one pick and choose, especially since one does not have the knowledge required to derive the laws. Thus one will not be in a position to evaluate the deductions of each Imaam. Hence it will obviously be on the basis of what suits one. This is nothing but following one's desires — regarding which Allah Ta'ala has issued severe warnings in the Qur'an. Following one's desires sometimes even leads a person to *kufr*. Thus great jurists of latter times, among them Shah Waliullah (R.A.), have reaffirmed that it is *wajib* for the masses to follow one Imaam only.

Authenticity of Hadith

Here one more point needs clarification with regards to the authenticity of *Ahadith*. The general masses are made to believe that a *Hadith* is only authentic if it is related in Sahih Bukhari and Sahih Muslim. This is a misconception. The authenticity of the *Hadith* is based on its chain of narrators, irrespective of whether it appears in any one of the *Sihah Sitta* (the famous six authentic compilations of *Hadith*) or in any other compilation besides these. Imaam Muslim has written in his *muqqadama* (introduction to Sahih Muslim) that he has not recorded every authentic *Hadith* in his *Sahih*. Actually, according to Imaam Bukhari and imaam Muslim, there are more authentic *Ahadith* which are not recorded in Sahih Bukhari and Sahih Muslim than the number of narrations contained in these two books. The *Hanafi madhhab* is derived directly from the Qur'an and *Hadith*, like all the other *madhhabs*. However, to truly appreciate the conformity of the *Hanafi madhhab* with the *Hadith*, one will have to undertake a thorough study of the following books of *Hadith*: (1) *Sharah Ma'anil Aathaar* (2) *Aljawharan Naqi* (3) *Nasbur Raayah* (4) *I'la as-Sunan* (5) *Bazlul Majhood* (6) *Fathul Mulhim* (7) *Awjazul Masaalik* (8) *Aathaarus Sunan*, etc

The Purpose of This Book

It has already been explained above that the differences between the Imaams are based on the different narrations or the difference of interpretation. However, all the Imaams have their proofs from the Qur'an and Sunnah. Thus it is the duty of every person,

while strictly following his Imaam, to respect and honour the other Imaams and their followers. Nevertheless, in this belated age there are many people who have cast aside the following of any of the four Imaams completely. Instead, while claiming to follow the Qur'an and *Hadith* directly, they in reality have begun to follow the interpretations of (make taqleed of!) some modern day *ghair muqallid* (one who has abandoned *taqleed*). However, coupled with this they often will be found denigrating the followers of an Imaam and classifing them as people following the Deen of Imaam Abu Hanifa and others — not the Deen of Rasulullah (*sallallahu alaihi wasallam*). They make themselves out as being the only ones who follow *Hadith* while all others are regarded as being contradictory to the *Hadith*. Many people have become entrapped in this propaganda. Thus this book sets out to explain proofs of specifically those aspects regarding which the *Hanafis* are generally made a target of abuse. The purpose is to simply bring to the attention of the unwary person that he is following the *Deen* of Rasulullah (*sallallahu alaihi wasallam.*) — not some other *Deen*. This book is not intended to create a climate of debate and argument. As already explained, all the Imaams have their proofs. It is hoped that by the means of this book the baseless propaganda against those who follow one of the four illustrious Imaams will be halted in its tracks.

About This Book

Initially a very detailed book on this topic was written in urdu by Sheik Muhammad Ilyas Faisal of Madina Munawwarah. A concise version was later published. This is the english rendering of the concise version which was translated by Moulana Abdul Qadir Vawda of Madrasah Taaleemuddeen. Some additions and alterations have been made where it was deemed appropriate. It must also be pointed out that every narration quoted in this booklet is highly authentic and of such a category which, according to the *muhadditheen*, can be used to derive the laws of *Deen* from it. May Allah Ta'ala accept this humble effort and make it a means of assisting in our salvation on the day of *Qiyaamah. Aameen.*

The Masnoon Method Of Wudhu

Hazrat Usman (*radhiallahu anhu*) once asked: "Should I not show you the manner in which Rasulullah (*sallallahu alaihi wasallam*) performed his *wudhu*?" Thereafter he performed *wudhu* in such a manner that he washed every limb thrice. [*Sahih Muslim*, ch. on *wudhu, Hadith* 23]

Masah (passing wet fingers) Over The Nape.

Hazrat Abdullah Ibn Umar (*radhiallahu anhu*) narrates that Rasulullah (*sallallahu alaihi wasallam*) said: "Whoever performs *wudhu* and makes *masah* over his nape, he will be saved from wearing a necklace (of fire) around his neck on the the day of judgement". The famous commentator of Sahih al-Bukhari, Allamah Ibn Hajar Asqalaani (R.A), writes in his book *Talkheesul Habeer* (vol. 1: p.92) that this narration is *Sahih*. Allamah Shawkani (R.A.) has also affirmed this in *Naylul Awtaar* (vol. 1, p.204).

Performing Masah Over Ordinary Socks

(i.e. cotton, woolllen, polyester, etc.) It is not permissible to make *masah* over ordinary socks (cotton, woollen, nylon, etc. — i.e. all socks other than leather socks) in wudhu. There is no authentic narration sanctioning this practice. In the commentary of *Tirmidhi, Tuhfatul Ahwazee*, the famous *Ahle Hadith* scholar Allamah Mubarakpuri, has written that this practice of making *masah* on woollen, cotton, nylon socks and socks made from similar materials is not established from any authentic Hadith (vol. 1, pg.333). Many other high ranking scholars of the *ghair muqallid* sect (those who do not prescribe to *taqleed*) have refuted this practice and declared it as impermissible. (see *fatawa Nazeeriah;* 1:423)

Prescribed Times For The Five Daily Salaah

Hazrat Abu Huraira (*radhiallahu anhu*) narrates: "When the length of your shadow (from the sun) is equal to your height then perform the *zuhr salaah*. When the length of your shadow becomes twice your height, perform the *asr salaah*. Perform the *maghrib salaah* when the sun has set. Perform the *esha salaah* before one-third (1/3) of the night passes. And perform the *fajr salaah* while it is still dark." [Muwatta Imaam Maalik vol.1, pg.8, Hadith 9]

Masnoon Time For Zuhr Salaah

Rasulullah (*sallallahu alaihi wasallam*) has said: "When the heat becomes very intense (after mid-day), then delay the *zuhr salaah* until it cools down, for verily the intensity of the heat is from the effects of *Jahannam*". [*Sahih Muslim, Hadith* 615]

Masnoon Time For Asar

It was the noble habit of Rasulullah (*sallallahu alaihi wasallam*) that he used to delay the performance of *asar* so long as the sun remained white and clear. [*Abu Daud; Waqtul Asr*]

Masnoon Time For Fajar

Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "Perform the *fajar salaah* when the sky brightens at the time of dawn (i.e. before sunrise) since this is a means of earning greater reward. [Tirmidhi, *Hadith* 154]
Imam Tirmidhi explains that the majority of the Sahaaba (*radhiallahu anhum*) used to perform *fajar salaah* at this time (i.e. when the sky had brightened up).

Masnoon Method Of Iqaamah

Hazrat Bilal (*radhiallahu anhu*), Rasulullah's (*sallallahu alaihi wasallam*) *muazzin*, used to call out the words of *azaan* and *iqaamah* twice. (This *Hadith* is classified as *Sahih* — Musannaf Abdur Razzaak; see Aathaarus Sunan v.1, pg. 53)
The *muazzins* of Rasulullah (*sallallahu alaihi wasallam*), Abu Mahzoora (*radhiallahu anhu*) and Thaubaan (*radhiallahu anhu*) also used to call out the *azaan* and *iqaamah* in the above mentioned manner (i.e. by saying the words twice). Allaamah Shawkani (R.A.) has affirmed the authenticity of the above narrations in *Naylul Autaar,* (vol.2. pg.24.)

Covering of the Head During Salaah

Ibn Umar (R.A.) narrates that Rasulullah (*sallallahu alaihi wasallam*) wore a white hat. (*Tabarani* — Allama Suyuti has classified this Hadith as highly authentic: see *Sirajul Muneer*; v.4, pg.112). It is written in *Fataawa Thunaaiyya* vol. 1, pg. 525), and in the Fatawaa of the Ahle Hadith Scholars (vol. 4 pg.291) that Rasulullah (*sallallahu alaihi wasallam*) always used to keep his *mubarak* head covered during *salaah*. In the same books it is also mentioned that to intentionally remove the headgear (hat) and perform *salaah* bare-headed is contrary to the *sunnah*. (vol. 1, pg.523.)

To Raise the Hands upto the Earlobes

Hazrat Qataada (*radhiallahu anhu*) relates that he saw Rasulullah (*sallallahu alaihi wasallam*) performing his *salaah*. He relates that Rasulullah (*sallallahu alaihi wasallam*) used to lift his hands until they were in line with his earlobes. [*Sahih Muslim*, ch. on *Istihbaabur Raf'*, Hadith 391]

To Tie the Hands Beneath the Navel

Hazrat Ali (*radhiallahu anhu*) relates that the *sunnah* of Rasulullah (*sallallahu alaihi wasallam*) is to place one hand over the other below the navel. [*Abu Daud,* ch. on *Wad'ul Yumna*, Hadith 756]
The above-mentioned method of tying the hands is also related by Hazrat Anas (*radhiallahu anhu*).

Reciting Bismillah Softly

Hazrat Anas (*radhiallahu anhu*) states, "I have performed congregational *salaah* behind Rasulullah (*sallallahu alaihi wasallam*), Abu Bakr, Umar and Uthmaan (*radhiallahu anhum*) and I did not hear any one of them recite *Bismillahir rahmaan nir raheem*" [*Sahih Muslim*, Hadith 399]
Imaam Tirmidhi (R.A.) states that the majority of the Sahaba (*radhiallahu anhum*) also used to recite *Bismillah* softly.

The *Muqtadi* (follower) Should Listen and Remain Silent

Allah Ta'aala says: "***When the Qur'an is being recited then listen attentively and remain silent so that Rahmah will be showered upon you***".

Hazrat Abdullah Ibn Mas'ud, Abu Hurairah, Abdullah Ibn Abbas and Abdullah Ibn Mughaffal (*radhiallahu anhum*) state that this verse of the Quran was revealed with regards to the Khutba (of *Juma'ah*) and with regards to Salaah. [*Tafsir Ibn Kathir*, vol. 1 pg. 281]
The dictates of this verse of the Holy Qur'an is that when the *Imaam* recites the Qur'an aloud, the followers should listen attentively, and when he recites softly, the followers should remain silent.
Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "When you begin your congregational prayers, straighten your rows. Thereafter when the Imaam says the *takbeer* (i.e. when he says *Allahu Akbar* aloud) you must also say the *takbeer*. However, when he begins the recital of the Qur'an, you must remain silent. And when he recites *walad daul leen* then you should say *Aameen*". By performing your *salaah* in this manner Allah Ta'ala will love you." [*Muslim;* ch. on *tashahhud*]
(A similar *Hadith* has been narrated by Abu Hurairah (*radhiallahu anhu*)-Imaam Muslim has attested to its authenticity; *ibid*).

The muqtadi Must Not Recite Surah Fatiha

It is reported from Hazrat Ataa Ibn Yasaar (*radhiallahu anhu*) that he questioned Hazrat Zaid Ibn Thaabit (*radhiallahu anhu*) concerning reciting Qira'at with the *Imaam*. Hazrat Zaid (*radhiallahu anhu*) answered: "There is no recitation of the Glorious Qur'an in any *salaah* behind the *Imaam*". [*Sahih Muslim*, chapter on *Sujood-ut-Tilaawah*, Hadith 577]

The Qiraat of the Imaam SUFFICES for the Muqtadi

Hazrat Abdullah Ibn Umar (*radhiallahu anhu*) used to repeatedly say: "Whoever performs *salaah* behind the Imaam, the Imaam's qiraat suffices for him". (*Sunan Baihaqi;* chapter on not reciting *qiraat* behind the Imaam — Imaam Baihaqi (R.A.) has stated that this *Hadith* is *Sahih*.)

The Person Performing salaah Individually Must Recite Surah Fatiha, Not the Muqtadi

Hazrat Abdullah Ibn Umar (*radhiallahu anhu*) was asked: "Must the *muqtadi* recite behind the *Imam*?" He replied that the *qiraat* of the *Imaam* is sufficient for the *muqtadi*. But if he performs *salaah* individually, then he must recite *qiraat*. It was the practice of Hazrat Abdullah Ibn Umar (*radhiallahu anhu*) also that he would not recite *surah fatiha* behind the *Imam*. (In *Aathaarus Sunan* (Vol. 1 pg.89) this *Hadith* has been classified as *sahih*).
Hazrat Jaabir (*radhiallahu anhu*) narrates that the one who does not recite *sura fatiha* even in one *rakaat*, his *salaah* is not valid. However, if he is behind an *Imam* he must not recite *surah fatiha*. (This *Hadith* has been classified as *hasan* — *Tirmizi - ch. on not reciting behind the Imaam*). It is on the basis of this *Hadith* that Imaam Tirmidhi (R.A.) has narrated from Imam Ahmad bin Hanbal (R.A.) [who was the teacher of the *ustaad* of Imaam Bukhari (R.A.)] that the narration "Whoever does not recite *surah fatiha* his *salaah* is not complete" refers to one who performs his *salaah* alone. It does not include the *muqtadi* (*Jami' Tirmidhi*, ibid). In the above *Hadith* it is very clearly mentioned that the *muqtadi* must not recite *sura fatiha*.

"Aameen" Must be said softly

Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "Do not hasten before the *Imaam*! When he says the *takbeer*, then you should do the same. When he recites *Walad da ul leen*, then you should say *Aameen*. When he makes *ruku'* then you should make *ruku'*. And when he says *sami'-Allahu liman hamidah* then you should say *Allahumma Rabbana wa lakal hamd*". [*Sahih Muslim*, Hadith 415]
With regards to the saying of *Aameen* this narration is very clear and explicit. Like in the case where the *Imaam* says *Allahu Akbar* and *sami'-Allahu liman hamidah* aloud, but all the followers say "*Allahu Akbar*"and "*Rabbana lakal hamd*" softly. In the same manner when the *Imaam* recites "*walad daul leen*" aloud, the followers should say *Aameen* softly. It is also reported from Abu Ma'mar that Umar (*radhiallahu anhu*) used to say: "The Imaam will recite four things softly-*Ta'awwuz, Bismillah, Aameen and Rabbana Lakalhamd*" (*Aini* Vol. 1 pg. 620)

Raising the Hands (upto the shoulders) During Salaah

Hazrat Jaabir Ibn Samurah (*radhiallahu anhu*) relates that once Rasulullah (*sallallahu alaihi wasallam*) came out of his house towards us and said: "Why is it that I see you all raising your hands as though they are the tails of stubborn horses. Be tranquil in *salaah*". [*Sahih Muslim*, Hadith 430]
This *hadith* alone makes it clear that those narrations which mention the raising of the hands (during the *salaah*) were narrated prior to the prohibition of this practice.

Proof from the PRACTICE of Rasulullah (*sallallahu alaihi wasallam*)

Hazrat Abdullah Ibn Mas'ud (*radhiallahu anhu*) said: "Shall I not show you the manner in which Rasulullah (*sallallahu alaihi wasallam*) performed his *salaah*?" Thereafter he performed the *salaah* but he did not raise his hands except at the beginning (of his *salaah*). [*Tirmidhi*, Hadith no.257] This *Hadith* is classified *Hasan*. Ibn Hazm (R.A.) has declared it as *sahih*. Ahmed Shakir (R.A.) has also declared it as *sahih*.

Proof from the Practice of the Sahaabah (*radhiallahu anhum*)

It is related that Hazrat Ali (*radhiallahu anhu*) used to raise his hands at the time of the first Takbeer (during his *salaah*). Thereafter he did not raise them. [*Sunanal Bayhaqi*]
(The commentator of Bukhari Shareef, Allaama Ibn Hajar, Allaama Zayla'i and Allaama 'Aini (R.A.) have said that this narration and its chain of narrators is *Sahih*)
One should take note of the fact that the practice of Hazrat Umar, the remaining *Khulafa-e-Raashideen*, Hazrat Abdullah Ibn Mas'ud and many more Sahaabah (*radhiallahu anhu*) was the same, that they only raised their hands at the time of the first *takbeer*. Imaam Tirmidhi (R.A.) also states that this was the practice of a great number of the Sahaabah (*radhiallahu anhum*).

Jalsatul Istiraaha - Sitting briefly After The 2nd *Sajdah* Of The First Or Third *Rakaat*

In a narration from the ibn Sahl (*radhiallahu anhu*) it is mentioned that Rasulullah (*sallallahu alaihi wasallam*) said the *takbeer* and simultaneously went into *sajdah*. Then he said the *takbeer* and simultaneously stood up erect without sitting. [*Abu Daud*, Hadith no. 966]
Imaam Bayhaqi (R.A.) has recorded in his Sunan that this was the practice of Hazrat Abdullah Ibn Mas'ud (*radhiallahu anhu*). Allaama Zayla'i (R.A.) has recorded in *Nasabur Raayah* that the same procedure was the practice of Hazrat Umar, Ali, Abdullah Ibn Zubeir and Abdullah Ibn Abbaas (*radhiallahu anhu*). (vol. 1, pg. 289)
Likewise Allaamah Turkumaani has recorded in *Jauharun Naqi* regarding several Sahaaba (*radhiallahu anhum*) that it was their practice that after the first and third *rakaat* they would stand up straight from *sajdah* without sitting. (vol. 1, pg. 125)

Tashahhud

Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "When you sit during *salaah* (for *Qa'dah Akheerah*, the last *Qa'dah*) read the following:-
"All oral, physical and monetary worship is due to Allah alone. Salutations to you 'O *Nabi*, and the mercy and blessings of Allah be upon you. Peace be upon us and upon all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and that Muhammad (*sallallahu alaihi wasallam*) is his servant and messenger.)
Thereafter he would choose from the supplications whatever he wished."
[*Sahih Muslim*, Hadith no. 402; *Sahih Bukhari*, chapter on *Tashahhud*].

Rasing the Index Finger During Tashahhud

It is narrated that when Rasulullah (*sallallahu alaihi wasallam*) used to sit down to supplicate, (to recite *tashahhud*) he used to place his right hand on his right thigh and his left hand on his left thigh. He would indicate at the time of reciting the *shahadah* by raising his index finger. He would also join the ends of his thumb and middle finger (thereby forming a circle). [*Sahih Muslim*, chapter on the description of sitting-Hadith no.579]

Durood Sharif

The Sahaabah-e-Kiraam (*radhiallahu anhum*) inquired from Rasulullah (*sallallahu alaihi wasallam*) as to which *durood* should they recite (during *salaah*). Rasulullah (*sallallahu alaihi wasallam*) replied: "Recite the following *durood*-
(trans: O Allah shower your mercy upon Muhammad (*sallallahu alaihi wasallam*) and the family of Muhammad (*sallallahu alaihi wasallam*) as you have showered your mercy upon Ibrahim (A.S.) and the family of Ibrahim (A.S.). Behold, you are Praiseworthy, Glorious. O Allah shower your blessings upon Muhammad (*sallallahu alaihi wasallam*) and the family of Muhammad (*sallallahu alaihi wasallam*) as you have showered your blessings upon Ibrahim (A.S.) and the family of Ibrahim (A.S.). Behold, you are Praiseworthy, Glorious.

Raising Both the Hands and Making Dua

It is narrated that Abdullah Ibn Zubair (*radhiallahu anhu*) saw a man raising his hands and making *dua* before completing his *salah*. When the person had completed his *salaah*, Hazrat Abdullah Ibn Zubair (*radhiallahu anhu*) went up to him and said: "Verily, Rasulullah (*sallallahu alaihi wasallam*) used to only raise his hands and make *dua* after completing his *salaah*" (the narrators of this *Hadith* are all trustworthy — *Majmauz Zawaaid*, vol. 1, pg. 169).
It is also mentioned in the *Fataawa* of *Ahle Hadith* (vol. 1, pg.190) as well as in *Fataawa Nazeeriyyaa* (vol. 1, pg. 566) that in the light of the *Sharia*, the *dua* after *salaah* is an authentically established practice and it is *mustahab* to do so.

Sunnats BEFORE Salaat al-Zuhr

Rasulullah (*sallallahu alaihi wasallam*) has said: "Whoever performs four *rakaats* before the *fardh* of *zuhr* and four *rakaats* after it, Allah Ta'aala will make him *haraam* upon the fire of *Jahannam*". [*Tirmidhi*, Hadith no. 428]

Sunnats BEFORE Salaat al-Asr

Rasulullah (*sallallahu alaihi wasallam*) has said: "May Allah show mercy upon that person who performs four rakaats before the *fardh* of *asr*". [*Tirmidhi*, chapter on the narrations regarding the four *rakaats*, Hadith no. 430]

Sunnats of Salaat al-Maghrib

Hazrat Abu Ma'mar (*radhiallahu anhu*) has said that the Sahaabah (*radhiallahu anhum*) used to consider 4 *rakaats* after the *Fardh* of *maghrib* to be *mustahab*. [*Qiyaamul-Layl of Marwazi* pg.58]

4 Rakaats Before Salaat al-Isha

Hazrat Sa'eed Ibn Jubair (*radhiallahu anhu*) narrates that the Sahaabah (*radhiallahu anhum*) used to regard the performing of four rakaats before the *fardh* of *isha* as *mustahab*. [ibid. pg.58]

Three Rakaats of Witr

Hazrat A'yesha (*radhiallahu anha*) is reported to have said (with regards to the *tahajjud salaah* of Rasulullah (*sallallahu alaihi wasallam*): "He (*sallallahu alaihi wasallam*) never used to perform more than eleven *rakaats*, whether in Ramadhan or out of Ramadhaan. Rasulullah (*sallallahu alaihi wasallam*) would perform long *rakaats* in two units of four *rakaats* each with such excellence and devotion which cannot be described. Thereafter he would perform three *rakaats* of *witr salaah*". [*Sahih Muslim*, chapter on *salaatul layl*, Hadith 738]

Reciting Qunoot Before Ruku'

Hazrat Aasim (*radhiallahu anhu*) narrates: "I inquired from Hazrat Anas Ibn Malik (*radhiallahu anhu*) concerning the *qunoot* of *witr*. He affirmed its occurrence in the *witr salaah*. Then I asked whether it should be recited before the *ruku* or after it. He replied: "It should be recited before the *ruku*". I then informed him of a certain person who had heard him (Hazrat Anas (*radhiallahu anhu*) saying that it should be recited after *ruku*. Hazrat Anas (*radhiallahu anhu*) most vehemently denied this". Furthermore he said: "Rasulullah (*sallallahu alaihi wasallam*) recited the *qunoot* after the *ruku* for only one month.(referring to the *qunootun naazilah*)" [*Sahih Bukhari*, chapter on *qunoot* before *ruku*].
In *Musannaf Ibn Abi Shaybah* it is mentioned that for this very reason the Sahaaba-e-Kiraam (*radhiallahu anhum*) used to recite the *qunoot* before *ruku*.
Allaama Ibn Hajar (R.A.) writes in his commentary on *Bukhari*, *Fath al-Bari* that after analysing all these narrations we learn that it was the normal practice to recite the *qunoot* before *ruku*.
However on certain occasions (such as the befalling of a calamity, etc.) the *qunoot* would be recited after *ruku*. (vol. 1, pg. 291)

Salaam Should Be Made at the End of the Witr salaah

Hazrat A'yesha (*radhiallahu anhu*) narrates that Rasulullah (*sallallahu alaihi wasallam*) used to perform three *rakaats witr* without making *salaam* in between (i.e. after two *rakaats*.) [*Zadul Ma'aad*, pg.110]

Allama Ibn Hajar (R.A.) writes in *Fathul Baari*, the commentary on *Sahih Bukhari*, that Hazrat Ubay Ibn Ka'b, Hazrat Umar, Abdullah Ibn Mas'ud and Anas Ibn Malik (*radhiallahu anhum*) used to make *salaam* at the end of three *rakaats witr*, not in between. (vol. 1, pg. 291)

Two Rakaats Sunnah of Fajr

It is narrated that once Hazrat Abdullah Ibn Mas'ud (*radhiallahu anhu*) reached the masjid whilst the *Imaam* was leading the *salaah* of *fajr* with the congregation. Hence, since he had not as yet performed the two *rakaats sunnah* of *fajr*, he stood behind one of the pillars of the masjid and performed it (while the *jama'ah* was in progress). Thereafter he joined the *jamaat*. [*Majmauz-Zawaaid*, vol. 1, pg. 75]
This was also the practice of Abdullah Ibn Abbas, Abu Dardaa and Uthmaan (*radhiallahu anhum*).

Qadha of the Two Rakaats Sunnah of Salaat al-Fajr

Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "Whoever did not perform the *sunnah* of *fajr* should perform it after the sun rises". [*Tirmidhi*, Hadith no. 423]
In the Muwwatta of Imaam Malik (R.A.) it is narrated that this was also the practice of Abdullah Ibn Umar (*radhiallahu anhu*).

Salaat al-Tarawih During The Lifetime Of Rasulullah (*sallallahu alaihi wasallam*)

It is narrated that one night during Ramadhaan Rasulullah (*sallallahu alaihi wasallam*) performed *salaat al-tarawih* in the masjid. A group of Sahaabah joined him during his *salaah*. The following night the same happened as the previous night except that the number of followers had increased considerably. Hence on the third (or fourth) night Rasulullah (*sallallahu alaihi wasallam*) did not come out to the masjid to perform *salaat al-tarawih* with the people. The following morning he said to them: "Indeed I had seen your eagerness (to perform the *tarawih* behind me), but for the fear that this *salaah* will be made *fardh* (compulsory) upon you during Ramadhaan, I did not come out to join you in the *tarawih*". [*Muslim*, Hadith no.761]

Salaat al-Tarawih During the Period of the Rightly-Guided Khulafa (TWENTY RAKAATS)

Hazrat Yazeed Ibn Ruman (*radhiallahu anhu*) narrates that during the *khilaafah* of Hazrat Umar (*radhiallahu anhu*) the Sahaabah used to perform twenty *rakaats tarawih* and three *rakaats witr salaah* (with jamaat). [*Muwwatta Imaam Maalik*, chapter concerning standing in *salaah* during *Ramadhaan*]
During the *khilafah* of Abu Bakr (*radhiallahu anhu*) tarawih with *jamaat* was not in vogue. The practice of performing twenty rakaats with jamaat in every night of Ramadhaan and the completion of the entire Quraan began only during the the *khilaafat* of Hazrat Umar (*radhiallahu anhu*). All the Sahaabah present had agreed upon this practice. From then onwards including the Khilafah of both Hazrat Uthmaan and Hazrat Ali (*radhiallahu anhu*) upto this day the Muslim *Ummah* (at large) has followed this practice.
Twenty *rakaats tarawih* is also performed in both the Masjids of Makkah and Madinah upto the present time. However, it is tragic that in recent times a group of people have conflicted with the consensus of the Sahaabah (*radhiallahu anhum*) and the rest of the Ummah with regards to the number of rakaats in Tarawih *salaah*.

The Takbeers Of *Salaat al-Eid*

Hazrat Abu Musa Ash'ari (*radhiallahu anhu*) was asked regarding the number of *takbeers* that Rasulullah (*sallallahu alaihi wasallam*) used to say in both the *Eid salaahs*. He replied: "He (*sallallahu alaihi wasallam*) used to say four *takbeers* (in every *rakaat*), in the same way as he used to say the *takbeers* in the *salaat al-Janaaza*". Hazrat Hudhaifa (*radhiallahu anhu*) also confirmed this practice of Rasulullah (*sallallahu alaihi wasallam*). [Abu Dawud, Hadith no. 1153]
Imaam Tirmidhi (R.A.) has also recorded several narrations of similar meaning from Abdullah Ibn Mas'ud and other Sahaabah-e-Kiraam (*radhiallahu anhum*).

Distance Of *Shar'i Safar* (Travel in the Shariah)

It is narrated that Hazrat Abdullah Ibn Umar and Abdullah Ibn Abbas (*radhiallahu anhu*) would perform *Qasr salaah* and that they would also make *iftaar* (i.e. they would not fast) whenever they travelled the distance of four *burud*. Four *burud* is sixteen *farsakh* i.e. 48 miles. [*Bukhari*, chapter regarding the distance upon which one will perform *Qasr salaah*].
It is mentioned in *Fataawa Thunaiyya* that the majority of the *Muhadditheen* say that 48 miles is the correct distance of *Shar'i* travel (*safar*). Nine miles is incorrect. (vol.1, pg.482)

The Duration Of Time Pertaining To *Qasr*

Hazrat Abdullah Ibn Umar (*radhiallahu anhu*) stated that whoever intends to stopover at any place along his journey for fifteen days (or more), he should perform his *salaah* fully (i.e. he should not perform *Qasr salaah*.) [*Tirmidhi*, Hadith no. 548]

Manner of standing in the *saff* (rows of the jamaah)

It is established from several *ahadith* that the *saff* (row) should be absolutely straight and no gaps should be left between the *musallis* (worshippers). However, some people insist on spreading their feet and standing in such a manner that their ankles touch the ankles of their neighbour. What is the reality of standing in this fashion?
Those who stand in this way base their practice upon a *hadith* narrated by Nu'maan bin Basheer *(radhiallahu anhu)*. He says: "Once Rasulullah (*sallallahu alaihi wasallam*) faced us and said: "Straighten your rows". He repeated this thrice. He then said: "By Allah, you must most certainly straighten your rows or else Allah Ta'ala will disunite your hearts". Hazrat Nu'maan bin Basheer (*radhiallahu anhu*) says: "I then saw the people joining together their shoulders and ankles". [*Abu Dawood, Sahih ibn Khuzaima*]
The concluding statement of Hazrat Nu'maan (*radhiallahu anhu*) is also reported in *Sahih Bukhari*.
However, upon analysing this *hadith*, several points come to light: **Firstly**, Rasulullah (*sallallahu alaihi wasallam*) never commanded the joining of the ankles. No *hadith* has yet been found wherein Rasulullah (*sallallahu alaihi wasallam*) himself instructed the *Sahaaba* (*radhiallahu anhu*) to join their ankles. The Sahaaba (*radhiallahu anhu*) had themselves adopted this manner in order to fulfil the command of straightening the *saff*. **Secondly**, this *hadith* clearly mentions that Nu'maan bin Basheer (*radhiallahu anhu*) saw the Sahaaba (*radhiallahu anhu*) doing this **PRIOR** to the commencement of the *salaah*. There is no mention of this position being maintained even after the *salaah* had commenced. Therefore we find that great *muhadditheen* such as Hafiz ibn Hajar (R.A.) and Allama Shawkani (R.A.) have regarded this as an extreme measure which was occasionally adopted by the Sahaaba (*radhiallahu anhu*) to ensure that the *saff* is straight.
In fact, a hadith of Hazrat Anas (*radhiallahu anhu*) makes it absolutely clear that this practice was merely a measure adopted **BEFORE** the *salaah* to ensure the straightening of the *saff*. He says: "If I had to do that (join the ankles) with anyone of them (the *taabi'een*) today, they would run like wild mules". [*Fath al-Bari*, vol.2, pg.176]
This simply means that the *taabi'een* severely disliked that anybody should join their ankles with them. Several points are understood from this: **Firstly**, Hazrat Anas *(radhiallahu anhu)* had stopped doing this completely. Had this been a *sunnah* and not just a manner of ensuring that the *saff* was straight, it is impossible that Hazrat Anas (*radhiallahu anhu*) would have left it out merely upon somebody disliking it.
Secondly, the *taabi'een* would never have disliked it if they had observed many of the Sahaaba (*radhiallahu anhum*) continuously practicing upon this. It was only due to the fact that they had not generally observed the Sahaaba (*radhiallahu anhum*) adopting this procedure that they disliked it. Hence this makes it crystal clear that the Sahaaba (*radhiallahu anhum*) had only occasionally adopted this practice to ensure the straightening of the *saff*. It was not a *sunnah* in itself, otherwise they would never have left it out.
It has already been made clear that Rasulullah (*sallallahu alaihi wasallam*) never himself instructed the joining of the ankles, nor is there any mention of the Sahaaba (*radhiallahu anhum*) having maintained this position even IN *salaah*. However, if for a moment we do accept that this position must be adopted during the course of the *salaah* as well, the question is: In which posture of *salaah* must this position be maintained? Must it be maintained during *qiyaam, ruku, sajdah* and *qa'dah* or in only some of these postures? If one says that the ankles should be joined only in the *qiyaam* posture, on what basis were the other postures excluded? If it is argued that it is difficult to do so in *ruku* and *sajdah*, the same could be said for *qiyaam*, since to stand with one's feet spread apart is naturally awkward and hence it presents a certain amount of difficulty and uneasiness for many people. In short, this practice is not established as a *sunnah* of *salaah*. It was merely adopted initially by the Sahaaba (*radiallahu anhum*) **BEFORE** the commencement of salaah to ensure that the rows are straight.
And Allah Ta'ala Knows Best

QUESTIONS TO THOSE WHO SUPPORT THAT EID-UL-ADHA SHOULD BE WITH THE HAJJ DATE

- Do you have any evidence from the practice of Prophet Muhammad (Sallallahu alayhi wasalaam) ever attempted to unite the Eid-ul-Adha date in Medinah with the Hajj date in Makkah?
- Do you have any evidence of the Khulafa Rashideen doing this unity between Makkah and Medinah for Eid-ul-Adha and the Hajj date?
- Do you know that it is not obligatory according to Qur'an and Sunnah to celebrate Eid-ul-Adha according to the Hajj dates? Had this been so, Muslims would have tried their best to find the date of Hajj. It is not correct to say that it was not possible in those days for people to know the exact date of Hajj. There is a NINE days period which is more than sufficient to acquire this information. However, Rasullullah (sallallahu alayhi wasallam) nor any of his Sahaabah (radhiallahu anhum) or any jurist has ever attempted to unify Eid-ul-Adha with the Hajj.
- Do you know if the intention is to unify Eid-ul-Adha with the Hajj date, it means that the Shariah has stressed a principle which was not acceptable or practice for thirteen hundred years?
- Do you know that Eid-ul-Adha was instituted in Medinah in the <u>first</u> year of Hijrah while Hajj became obligatory in the <u>sixth</u> year of Hijrah? There is no link between Eid-ul-Adha date and the Hajj.
- Do you realize that in certain years the Dhul-Hijjah Hilaal would be seen in North America one day BEFORE Saudi Arabia? Would your policy then mean we ignore the Hilaal if seen locally and wait an extra day for Saudi Arabia sighting?
- Do you know the Fatawa given by Sheikhs Abdul Aziz Bin Baz, Muhammad Bin Saleh Bin Othaimeen and Abdullah Bin Abdur Rahmaan Al Jibreen, that "each country must follow their own sighting." (Fatawa Islamiya)

AND OUR DUTY IS TO PROCLAIM THE HAQQ (TRUTH).

(★ Physical Sighting Of The Crescent: ★) An Obligatory Requisite Of The Shariah

A deviant body, dubbing itself FIQH COUNCIL OF NORTH AMERICA, has resolved to 'abrogate' the fourteen century *Rooyah* (Physical Sighting) principle of the Shariah. Since the time of Rasulullah (sallallahu alayhi wasallam)—from the very inception of Islam—to the present day, the sacred principle on the basis of which the Islamic dates are determined was and shall perpetually be *Rooyah* (physical sighting) of the crescent moon. The miscreant so-called 'fiqh council of North America' is now attempting to abrogate the Shariah by claiming that the inviolable principle of the Shariah is outdated and that it applied to only illiterate people living in the desert, mountains, villages and the like. But for the ignoramus liberals who are bereft of *Deeni* insight and extremely deficient in Islamic knowledge, the deviant fiqh council, claim that the new principle of this belated 21st century is 'astronomical calculations'.

Astronomical calculations have no validity in regard to the determination of the Islamic dates. The *Fuqaha* (Jurists of Islam) have abundantly and adequately ruled on the impermissibility of this method in so far as it concerns Ramadhaan, the Eids and the Islamic months in general. The errant fiqh council of North America has strayed from the Straight Path of the *Ahlus Sunnah Wal Jama'ah* in its conspiracy to abrogate the sacred principles of the Shariah. This Deen was perfected fourteen centuries ago. It is not in need of the mutations which the aberrant fiqh council seeks to hook onto the Shariah.

Muslim communities in America should reject the new plot of the fiqh council and continue to determine the Islamic dates in the method shown and commanded to the Ummah by Rasulullah (sallallahu alayhi wasallam) more than fourteen hundred years ago. The determination of the Islamic months by the act of *Rooyah* is an *ibaadat* which cannot be compromised. The liberals of the fiqh council are attempting to scuttle this sacred principle with their *bid'ah* of astronomical calculations which the Muslim communities in America should incumbently reject.

Muslims have to incumbently reject the determination method of the misguided modernists and adhere to the fourteen century old commands of the Shariah. The Shariah may not be trifled with. These modernists and misguided liberals despoil the *ibaadat* of Muslims with the products of their *nafsaani* opinions. The ONLY valid method by which the commencement of the Islamic month is confirmed is by physical sighting of the crescent moon—a sighting which is conveyed reliably in terms of the Shariah, Muslim communities should not allow themselves to be stampeded into *baatil* (falsehood) by bodies sporting high sounding designations.

Printed in India

"Restrain yourself along with those who cry unto their Lord at morning and evening, seeking His Countenance; and let not your eyes pass beyond them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own desires and whose case has been abandoned.

- Qur'aan 18:28

Subscribe to

THE MAJLIS

"The Voice of Islam"

Presenting the Knowledge of Islam -
the Qur'aan and the Sunnah - in Pristine Purity

Presenting the Deen as propounded and
practised by Rasulullah (sallallahu alayhi wasallam) and his
illustrious Sahaba (radhiyallahu anhum)

The Majlis
P.O. Box 3393
Port Elizabeth, 6056, South Africa

Rates: 20 US Dollars for 12 Issues